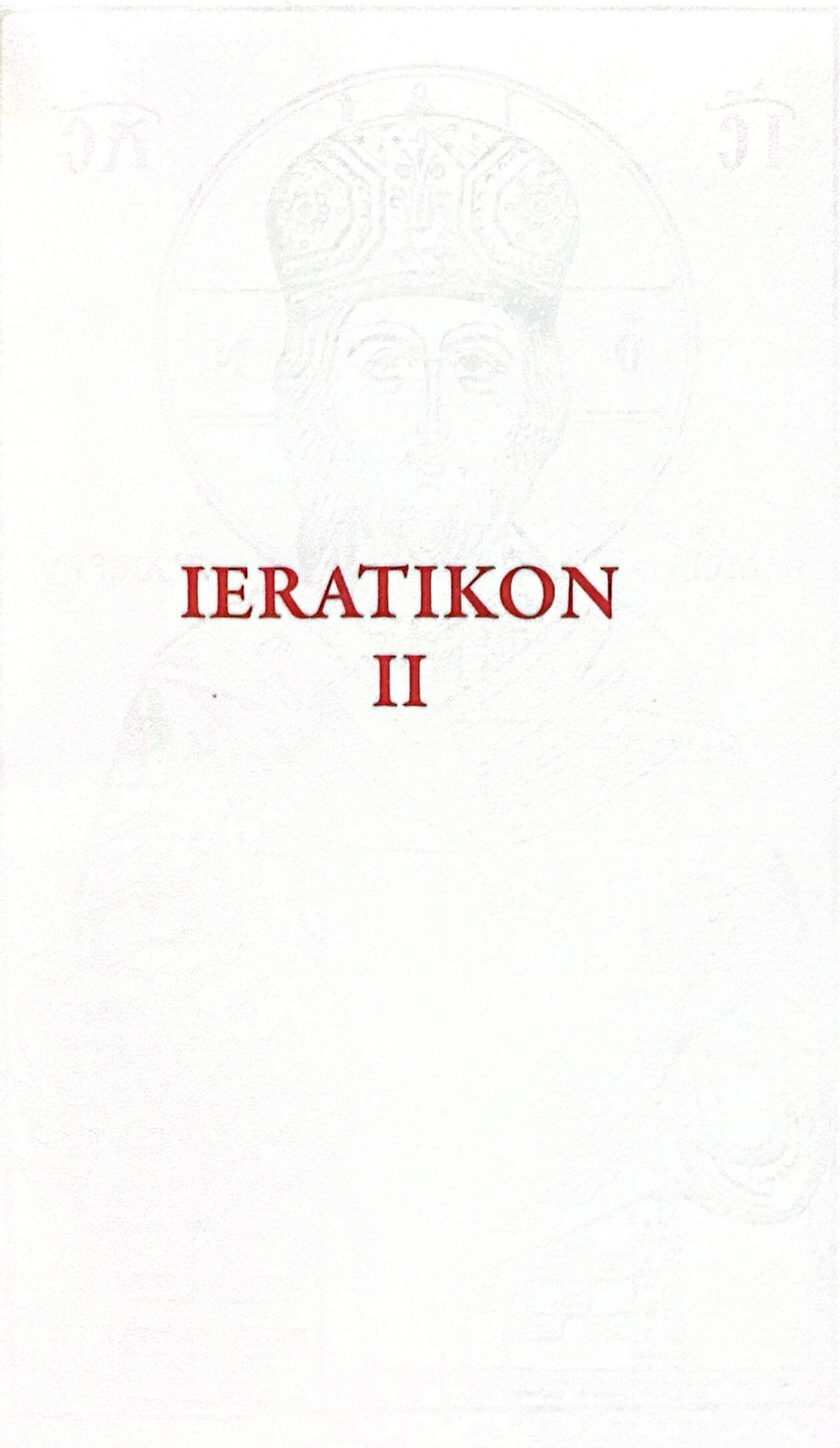
IERATIKON

ACCORDING TO THE SIMONOPETRA TRADITION

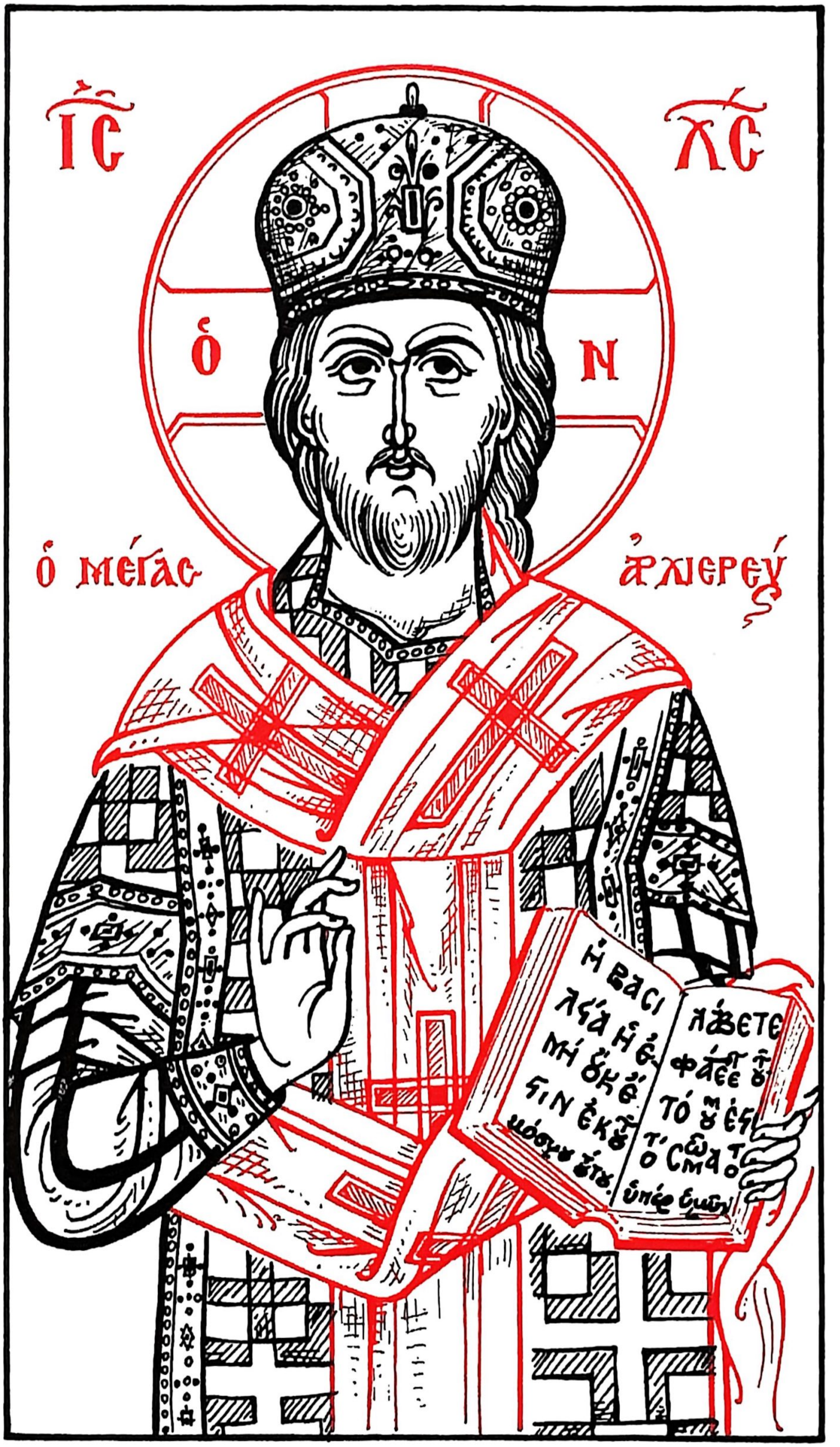
II

THE DIVINE LITURGY OF ST. BASIL THE GREAT

Cherubim Press



IERATIKON
II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IERATIKON

ACCORDING
TO THE SIMONOPETRA
TRADITION

II. CONTAINING THE DIVINE LITURGY OF
ST. BASIL THE GREAT WITH ITS ACCOMPANYING
OFFICE (AND SEASONAL SERVICES)

PUBLISHED WITH THE BLESSING OF

ARCHBISHOP ALEXANDER (GOLITZIN)
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Dayton

Ieratikon, according to the Simonopetra tradition:
II. Containing the Divine Liturgy of St. Basil the Great
with its accompanying office (and seasonal services)

Pr. Silviu Bunta
Pr. Matthew-Peter Butrie, translators and editors
Ana Bunta (some illustrations)

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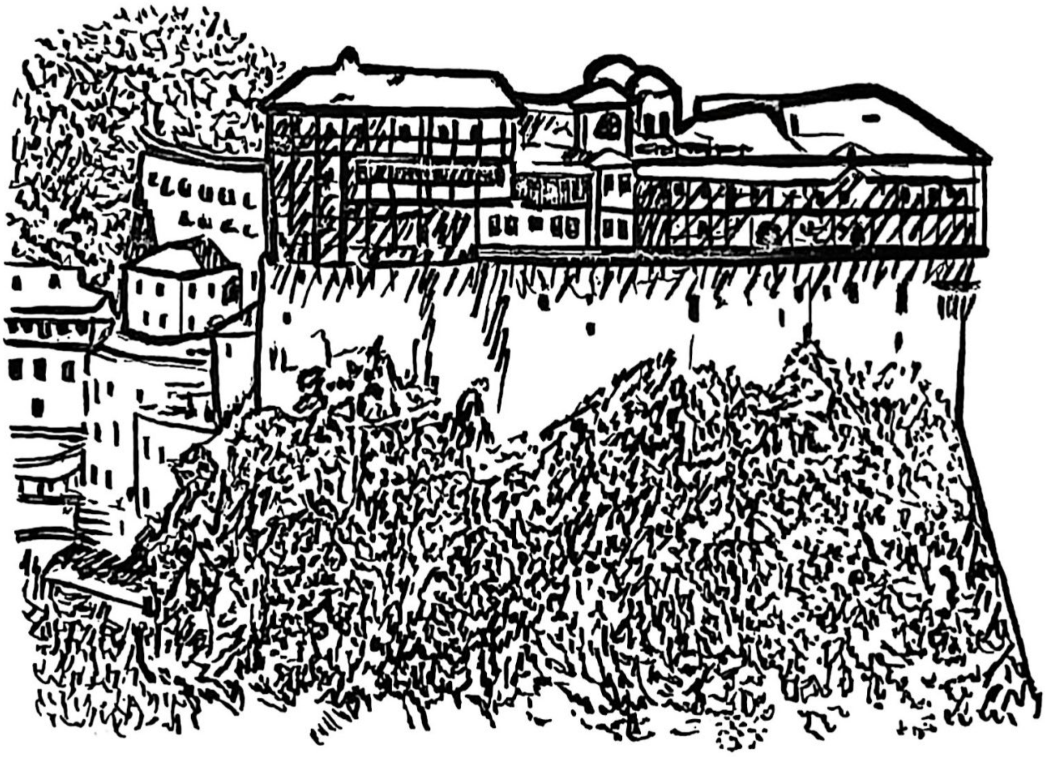

Introduction

According to common testimony, the divine Liturgy of Basil the Great is the brightest and most theological liturgical text of all church literature produced anywhere. For this reason it rightly constitutes the most official liturgy of the Byzantine liturgical tradition, coming before the Liturgy of the holy Golden-mouth both in the ancient scrolls and in the old *Euchologia*. There is testimony that the Liturgy of the Great Basil was initially served on all Sundays and feasts of the ecclesial year, while the Liturgy of the holy Golden-mouth was served on weekdays. Nevertheless practical reasons, with the cooperation of the natural sloth and drag of human nature, contributed to the fact that the second came to gain ground to the detriment of the first. The Liturgy of the Great Basil became less used because of its length, while the one of the Golden-mouth, due to its austerity and conciseness, became more used. Thus the former was limited only to the holier, more solemn, and more conservative Sundays and feasts of the liturgical year, that is, the Sundays of the Great Lent and the most distinguished feasts. Its eleven celebrations per year are attested in the *Chapters on various hypotheses* (3) which are attributed to St. Nicephoros the Patriarch of Constantinople (†828), but which nevertheless are later. However, they describe the order of the Great Church which has since remained almost unchanged. According to them the Liturgy of the Great Basil is served on the 14th of September, on the eve of Christ's nativity, on the 1st of January, the eve of Theophany, the Sundays of the Great Lent ("except for Palm Sunday"), on Great Thursday, and on the Great Saturday. The text in St. Nicephoros describes this rhythm, but also relates the older order of the celebration of the Liturgy on every Sunday, as well as its transitional period of celebration on the feasts of the Meeting, Pentecost, and Transfiguration, which it puts in the mouth of the predecessor of St. Nicephoros, the patriarch St. Tarasios (784-806). In later times it was also served before the feast of the Lifting up of the precious Cross, either because its celebration on the feast was unstable (fluctuating in places between the Liturgy of the Great Basil and of the Presanctified), or because the commemoration of the Golden-mouth—which, although moved to the 13th of November, remained however marked in the *Minologion*—attracted the Liturgy bearing his name to the day of his falling asleep. But this is unattested and rather uncertain. However, even today some more conservative typika prescribe the celebration of the Liturgy of the Great Basil on the Lifting up of the precious Cross.

The perception that this Liturgy has a night-time character also contributed to the consolidation of the newer order, that is, of the celebration of the Liturgy of the Great Basil only on the ten or eleven aforementioned days. Apparently this impression came from its nightly celebration on the Sundays of the Great Lent, on great Thursday, on the Lifting up of the precious Cross (days which somehow carry the weight of the passions of the Lord), and also on the eve of the Nativity, Theophany, and of Pascha, after the day-long strict fast. Thus, in the mentioned chapters of St. Nichephoros St. Tarasios is said to respond in accord that "there is no barrier" for the celebration of the Liturgy of the Great Basil on the feasts of Pentecost, Transfiguration, and Meeting as in the ancient practice, but, for the sake of the harmonization of those days, "there is no need." However, moderating his reasoning, he adds "as it seems to me."

A possible support for this perception is offered by the very text of the prayer of the holy anaphora, in which extensive background is offered for the displaced situation of humankind, from its "disobedience of the true God" and so on. Similarly, the saying that the Liturgy of the Great Basil was sidelined by the Liturgy of the Golden-mouth also checks as inaccurate. And this point of view came from the decline (mainly in parish practice) of the vigils of the three great feasts—Nativity, Theophany, and Pascha—which were initially of great importance. These vigils, which were also directed toward including the baptism of catechumens, fell into disuse and shifted toward the morning hours of the eves, and the weight of the feast, which they initially carried, moved to the essentially second Liturgy of the day of the feast.

Nevertheless, the practice of today still demonstrates clearly that the Liturgy of the Great Basil was and remains the brilliant and assured Liturgy of the Church, provided that its celebration is observed only on the ten or eleven distinguished days and feasts of the year, as it has been shown above.

• • •

The two Byzantine Liturgies—the one of the Great Basil and the one of the holy Golden-mouth—have the same order, the same diaconal parts, the same number of prayers, and the same ekphonises, with the only minor variation at the introduction of the words of institution at the Liturgy of the Great Basil ("He gave it to his holy..."). Also the same are their first part (until and including the prayer of fervent supplication) and the responses and hymns of the people, except for the megalinarion of the Birthgiver of God at her remembrance after the sanctification of the precious gifts. "In you rejoices" was introduced into the Liturgy of the Great Basil in order to cover its very extensive diptychs, perhaps by Patriarch Philotheos Kokkinos (14th century). Entirely different are the prayers of the original nucleus of the Liturgy, from the prayer for the catechumens "before the opening of the iliton" until the prayer in the *Diakonikon* "after the veiling of the holy things." And the two prayers which were later introduced into the divine Liturgies—the prayer of the cherubic hymn and the one of the lifting of the holy bread—are new in both. The prayers of the Liturgy of the Great Basil are significantly more extensive than the ones of the Liturgy of the holy Golden-mouth, and are clearly more theological.

A variation is observed in the tradition of the prayer from behind the amvon. Thus the newer practice in parishes deviates toward the common "Lord, who bless those who bless you," while the aghiorite tradition rightly prefers the equally ancient prayer "Christ our God, who receive a sacrifice of praise," which also remained—like the other prayers—with their only element audible to the people. The tradition of the Holy Mountain is also followed by this *Ieratikon*.

On the other hand its link to Vespers—in the cases provided by the typikon—affects only the part up to the Trisaghion, which is essentially replaced by the section of the Vespers up to the entrance, with some modifications (the beginning with “Blessed is the kingdom,” prayer of the entrance). The litany of completion and its epitome (“Let us complete our evening,” “This whole evening”) are also slightly modified. However, it is remarkable that in these cases the divine Liturgy also maintained the readings from the Old Testament according to the oldest order and tradition.

• • •

The service of the great sanctification of Theophany is also included in this second volume of the *Ieratikon*, because it is often celebrated attached to the Liturgy of the Great Basil on the day of the feast, and again in connection to it on the eve. For the sake of completeness, typical orders, prayers, the festal calendar, and the like, have been repeated and adapted—where needed—to the days of the celebration of the divine Liturgy of the Great Basil provided by the typikon, always in accordance to the exact order of the Holy Mountain.

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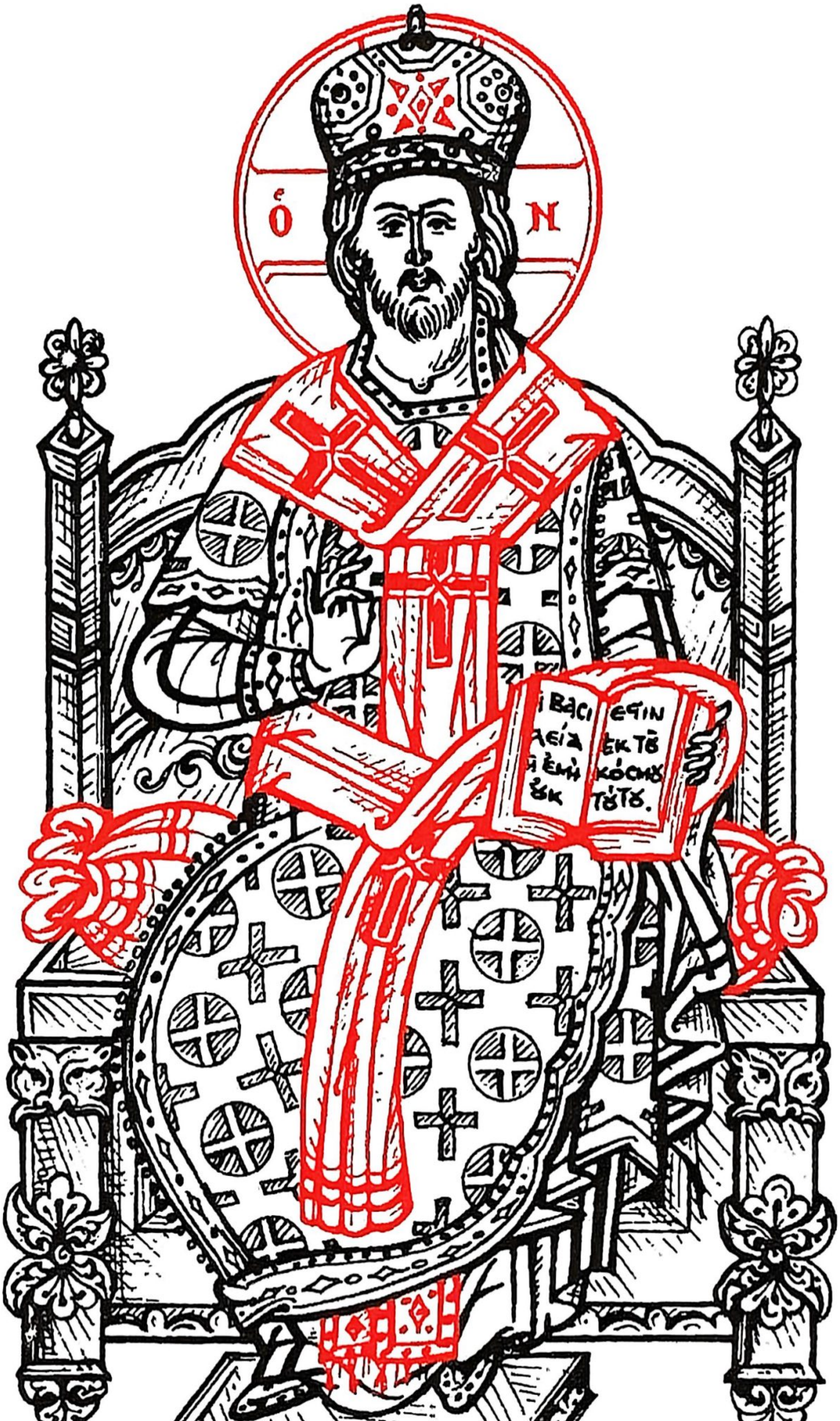
Ὁ Ν
Ἡ βασι λεία ἡ ἐμὴ οὐκ
ἐστὶν ἐκ τοῦ κόσμου τούτου.

THE ORDER OF VESPERS

FIRST
VESPERS OF SUNDAY AND FEASTS

At the time for vespers, the Priest and the Deacon come out and bow before the Superior, that is to say the Abbot/Abbess, or before his/her throne if he/she is absent, and they enter through the side door into the holy sanctuary. And, bowing thrice before the holy Table, the Priest kisses the holy Gospel and the holy Table. And taking the epitrachilion, he blesses it and puts it on.

Then standing, head uncovered, before the holy Table, the veil being opened, he says out loud:

Blessed is our God always, now and ever and to the ages of ages.

And after Amin the Superior reads the introductory psalm. The Priest, blessing the vestments of the Deacon, says the same Blessed is our God ... as above; and he reads the prayers of lamp-lighting:

First prayer:

Lord, compassionate and merciful, long-suffering and full of mercy, listen to our prayer and attend to the voice of our supplication, do with us a sign for good, guide us in your way to walk in your truth, make joyful our hearts to fear your holy Name, for you are great and you work wonders; you alone are God and among the gods there is none like you, Lord, powerful in mercy and good in might, in order to help and to comfort and to save all those who hope in your holy Name,

for to you is due all glory, honor, and worship, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages. Amin.

Second prayer:

Lord, reprove us not with your anger, nor chastise us with your wrath, but, Physician and Healer of our souls, do with us according to your gentleness, guide us to the haven of your will, enlighten the eyes of our hearts to the knowledge of your Truth, and grant us that the remainder of the present day and the whole time of our life be peaceful and sinless, through the intercessions of the holy Birthgiver of God and of all the saints,

for yours is the dominion, and yours is the kingdom, and the power, and the glory, of the Father and of the Son and of the Holy Spirit, now and ever and to the ages of ages. Amin.

Third prayer:

Lord our God, remember us the sinners and your unprofitable servants as we call upon your holy Name, and put us not to shame in our expectation of your mercy, but grant us, Lord, all our petitions which are to salvation, and make us worthy to love and fear you from our whole heart, and to do your will in all things,

for you are a good God and love mankind, and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages. Amin.

Fourth prayer:

You who are hymned by the holy powers with unending hymns and unceasing songs of glory, fill our mouth with your praise to give majesty to your holy Name, and give us a portion and share with all who fear you in truth and keep your commandments, through the intercessions of the holy Birthgiver of God and of all your saints,

for to you is due all glory, honor, and worship, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages. Amin.

Fifth prayer:

O Lord, Lord, who uphold all things together in the pure palm of your hand, who are long-suffering toward us all and repent of our evils, remember your compassions and your mercy, watch over us in your goodness and grant us also to escape the many wiles of the evil one through the remainder of the present day, and keep our life unassailed, through the grace of your all-holy Spirit,

through the mercy and love for mankind of your only-begotten Son, with whom you are blessed, together with your all-holy, good, and life-creating Spirit, now and ever and to the ages of ages. Amin.

Sixth prayer:

O God great and wonderful, who with inexpressible goodness and rich forecare govern all things, who have granted us also the blessings of this world and, through the good things already bestowed on us, have brought us to the promised kingdom, who have also made us turn away from every evil during the past part of the present day, grant us also to complete the remainder of this day blamelessly before your holy Glory, hymning you, our God who alone are good and love mankind,

for you are our God, and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages. Amin.

Seventh prayer:

O great and most high God, who alone have immortality, dwelling in unapproachable light, who fashioned all creation in wisdom, who separated between the light and the darkness and set the sun for authority over the day and the moon and the stars for authority over the night, who also at this present hour have counted us the sinners worthy to come before your Face in confession and offer you our evening hymn of glory, yourself, Lord who love mankind, make our prayer arise straight like incense before you and receive it as a sweet fragrance. Grant us that the present evening and the coming night be peaceful, clothe us with weapons of light, deliver us from fear of the night and from every deed that walks in darkness; and grant us the sleep which you have given to our weakness for repose, freed from every fantasy of the devil. Yes, Master of all, giver of good things, so that we, being moved to compunction even on our beds, remember your name in the night and, being enlightened by the practice of your commandments, rise up in gladness of soul for the praise of your Goodness, offering supplications and intercessions to your loving kindness for our own sins and of all your people. Watch over them in your mercy through the intercessions of the holy Birthgiver of God,

for you are a good God and love mankind, and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages. Amin.

The introductory psalm being finished, the Priest from before the holy Table, or the Deacon, says the great litany, that is, the litany of peace:

In peace let us pray to the Lord.

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the stability of the holy Churches of God, and for the union of all, let us pray to the Lord.

For this holy house and for those who enter it with faith, reverence, and fear of God, let us pray to the Lord.

For our Archbishop (name), for the honorable priesthood, the diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

For the civil authorities of this country and for those serving in its armed forces, let us pray to the Lord.[1]

For our Father/Mother, Ieromonk/Nun (name), and for all our brotherhood/sisterhood in Christ, let us pray to the Lord.

For this holy monastery (or this city/town), for every monastery, city, and countryside, and for those who in faith dwell in them, let us pray to the Lord.

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[1] Or another local equivalent of this petition may be said here. The Simonopetra *Ieratikon* has: *For our most-pious and God-protected rulers, the whole palace and their armies, let us pray to the Lord. // For His aid and the subduing of every enemy and adversary under their feet, let us pray to the Lord.*

For good temperance of the air, abundance of the fruits of the earth, and for peaceful seasons, let us pray to the Lord.

For travelers by land, sea, and air, the sick, the suffering, the imprisoned, and for their salvation, let us pray to the Lord.

For our deliverance from all affliction, wrath, danger, and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by your grace.

Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and ever-virgin Mary, with all the saints, let us offer ourselves and one another, and our whole life to Christ God.

The Priest says the ekphonisis:

For to you is due all glory, honor, and worship, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages.

Then the Blessed is the man, which being finished, the Deacon or the Priest says the little litany:

Again and again in peace let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by your grace.

Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and ever-virgin Mary, with all the saints, let us offer ourselves and one another, and our whole life to Christ God.

The Priest says the ekphonisis:

For yours is the dominion, and yours is the kingdom, and the power, and the glory, of the Father and of the Son and of the Holy Spirit, now and ever and to the ages of ages.

The Lord, I have cried being sung, if there is no Deacon, the Priest puts on the phelonion and blesses the incense saying:

Blessed is our God always, now and ever and to the ages of ages. Amin.

And after the blessing, at the words Let my prayer arise straight as incense, he censes the holy Table round about, the entire sanctuary (prothesis, holy vima), and, going out through the northern gate, censes the holy icons, each thrice, the people and the entire temple according to the custom of the holy Churches, returning then again into the sanctuary through the southern gate.

Whenever Glory, now is sung, both the Deacon and the Priest make the entrance together, the phelonion being already worn. The Deacon then says:

Bless, master, the incense.

The Priest, blessing it as is the custom, says:

Blessed is our God always ...

And they go out at once through the northern door, the Deacon going first. And, standing directly in front of the holy doors, the Deacon says:

Let us pray to the Lord.

The Priest, bowing his head, says quietly the prayer of the entrance:

In the evening, in the morning, and at noon, we praise, bless, give thanks, and pray to you, Master of all, Lord who love mankind. Make our prayer arise straight like incense before you, and let not our hearts incline to words or thoughts of evil, but deliver us from all who seek after our souls, for our eyes are toward you, Lord, Lord, and in you we have hoped; do not put us to shame, our God.

For to you is due all glory, honor, and worship, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages. Amin.

The Deacon: *Bless, Master, the holy entrance.*

The Priest blesses toward the east, saying:

Blessed is the entrance of your holy place always, now and ever and to the ages of ages.

The Deacon: Amin.

Then, if there is no Deacon, the Priest censes thrice the holy icon that is in the place of the Superior and thrice the Superior himself/herself, the holy icons each thrice, and the people. And he goes to stand in the middle of the naos, waiting for the end of the troparion. This being finished, tracing the sign of the cross with the censer up to his head, the Priest or the Deacon says out loud:

Wisdom! Upright!

And they enter through the beautiful gate into the holy sanctuary, the one who has the censer censing the holy Table.

After the end of O joyful Light, facing the people the Priest or the Deacon says:

The evening prokeimenon!

And the prokeimenon is sung.[1]

Then, if there are prophetic readings, the Priest, standing before the holy Table and facing the people, or the Deacon, says out loud:

Wisdom! Let us attend!

Or if there are apostolic readings:

Let us attend! Wisdom! Let us attend!

If there are no assigned readings, immediately after the prokeimenon, the Priest, from before the holy Table, or the Deacon, says the great ektenia:

Let us all say from our whole soul and from our whole mind, let us say.

Lord ruler-of-all, God of our fathers, we pray you, hear and have mercy.

Have mercy on us, O God, according to your great mercy, we pray you, hear and have mercy.

Again we pray for pious and right-glorifying Christians.

Again we pray for our Archbishop (name).

Again we pray for our Father/Mother, Ieromonk/Nun (name), and for all our brotherhood/sisterhood in Christ.

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[1] In some traditions, the Deacon or the Priest says the stichoi of the prokeimenon. They are included here (in appendices), at pages 180–183.

Again we pray for our brethren, priests, ieromonks, deacons, ierodeacons, and monastics, and for all our brotherhood in Christ.

Again we pray for mercy, life, peace, health, salvation, care, and the pardon and remission of the sins of the servants of God (names, and of) all pious and right-glorifying Christians who dwell in or visit this town, and the members, stewards, founders, and benefactors of this holy Church.

Again we pray for the blessed and ever-remembered founders of this holy monastery (or this holy Church) and for all our right-glorifying fathers and brethren who are in their rest before us (especially remembering names), who piously lie asleep here and everywhere.

Again we pray for those who bring offerings and those who make acceptable sacrifices in this holy and all-venerable temple, for those who labor, those who sing, and all the people standing here, awaiting the great and rich mercy that is from you.

Again we pray also for our brothers who are in ministries and all those who serve and have served in this holy monastery (or this holy house).

The Priest out loud:

For you are a merciful God and love mankind, and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages.

After Grant, Lord he says the supplications, that is, the litany of completion,

The Deacon:

Let us complete our evening supplication to the Lord.

Help us, save us, have mercy on us and keep us, O God, by your grace.

The whole evening, perfect, holy, peaceful, and sinless, let us ask of the Lord.

An angel of peace, faithful guide, guardian of our souls and bodies, let us ask of the Lord.

Pardon and remission of our sins and transgressions, let us ask of the Lord.

The things good and profitable for our souls, and peace for the world, let us ask of the Lord.

To complete the remaining time of our life in peace and repentance, let us ask of the Lord.

The completions of our life to be Christian, painless, blameless, and peaceful; and a good defense before the fearful judgment seat of Christ, let us ask.

Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and ever-virgin Mary, with all the saints, let us offer ourselves and one another, and our whole life to Christ God.

The Priest out loud:

For you are a good God and love mankind and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages.

The choir: Amin.

The Priest, blessing the people, says:

Peace to all.

The choir: And to your spirit.

The Deacon:

Let us bow our heads to the Lord.

The choir: To you, O Lord.

The Priest says
the prayer of the bowing of heads:

Lord our God, who bowed the heavens and came down for the salvation of the human race, look upon your servants and upon your inheritance, for to you, the fearful judge who love mankind, have your servants bowed their heads and bent their necks, not awaiting help from men, but looking for your mercy and longing for your salvation; keep them at every moment, both during this present evening and the approaching night from every enemy, from every adverse work of the devil, and from vain thoughts and evil imaginations.

Out loud:

Blessed and glorified be the dominion of your kingdom, of the Father and of the Son and of the Holy Spirit, now and ever and to the ages of ages.

The choir: Amin.

Then the aposticha are sung. And after Now set free, the Trisaghion, and Our Father, the Priest says out loud:

For yours is the kingdom and the power and the glory, of the Father and of the Son and of the Holy Spirit, now and ever and to the ages of ages.

The choir: Amin.

After the apolytikion the Deacon says:

Wisdom!

The choir: Bless!

The Priest from inside:

Blessed is He-who-is, Christ our God, always, now and ever and to the ages of ages.

The choir: Amin.

And, after Confirm, Lord our God ... and[1] More honorable than the Cherubim, the Priest, standing in the beautiful gate and facing the people, says:

Glory to you, Christ God, our hope, glory to you!

The choir: Glory, now. Lord, have mercy. (3) Holy father, bless.

The Priest, loosening the phelonion, makes the great apolysis. And on Sunday he begins saying He who is risen from the dead or, if it is a feast of the Lord, with what is proper to it, and on another day:

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[1] Mention should be made of the tradition according to which, after Confirm, the Priest also says All-holy Birthgiver of God, save us (or have mercy on us).

Christ our true God, through the intercessions of his all-pure and all-blameless holy Mother; by the power of the precious and life-creating Cross; by the protections of the honorable bodiless powers of heaven; through the supplications of the honorable, glorious prophet, forerunner and baptist John, of the holy, glorious and all-laudable Apostles, of the holy, glorious and right-victorious martyrs, of our venerable and God-bearing fathers, of the holy and righteous ancestors of God, Ioakeim and Anna, of the holy (of the day), whose remembrance we also fulfill, and of all the saints, have mercy on us and save us, as one who is good and loves mankind.

And turning to the east he says:

Through the prayers of our holy fathers, Lord Jesus Christ God, have mercy on us.

The choir: Amin.

SECOND

GREAT VESPERS OF THE VIGIL

At the beginning

At the time for the Great Vespers of the vigil, after the apolysis of the Compline, the Priest comes out and makes a metanoia to the Superior or to the High Priest, who is on his throne and leading, and enters through the southern gate into the holy sanctuary, and there he vests with the epitrachilion and the phelonion (those in monasteries the mandia and the epitrachilion).

Then, taking the censer, blessing it as is customary, he begins to cense the altar and, going out through the holy doors, the entire temple, as is the custom, the epitropos [or Deacon] carrying the candle and saying out loud before these Command. The Priest, censing the lity and the narthix, enters properly through the royal gates into the naos and, standing in the middle of the naos or on the solea, lifts straight up the censer only and says out loud in song Lord, bless.

And censing again the holy icons, he enters through the holy doors into the sanctuary and, censing the holy Table, says out loud:

Glory to the holy and consubstantial and life-creating and undivided Trinity, always, now and ever and to the ages of ages.

And after Amin, the introductory psalm is read. The Priest, standing before the holy Table, reads the prayers of lamp-lighting. Then, if there is no Deacon, he says the great litany and the little litany, censes at Let my prayer arise straight, makes the entrance and all the others, as is written in the order of the vespers of the feasts up to the ekphonisis of the prayer of the bowing of the heads.

At the entrance

When many Priests are about to make the entrance, they make a metanoia to the Superior or the High Priest and enter into the sanctuary and there put on the proper vestments. Before the entrance the first Priest blesses the incense as is customary. Going out, first the Deacons and then in order the Priests, they make the schima to the one who leads from the throne, which is to say a small bowing of their heads, and stand on either side of him. The first Priest or the High Priest says the prayer of the entrance.

After Wisdom! Upright! they sing O joyful Light and the prokeimenon of the day once.[1] Then, making again a schima before the one who leads, they begin entering one by one into the holy sanctuary and stand back again on either side of the holy Table—the choir still singing twice alternately the prokeimenon—and the Priests sing it yet again for the last time and each takes off his vestments.

If there is no one leading on the throne, the Priests go out and stand in the middle of the naos or the solea on either side of the first Priest in their proper order. Then entering, they make simply a schima to each of the choirs.

If there is no Deacon, the last Priest by order goes out first, carrying the censer, and then the first Priest and the others follow in order. That one censes, says out loud Wisdom!

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[1] Find the evening prokeimena on pages 180–184.

Upright! and The evening prokeimenon! and does all the parts of the Deacon as they are written in the *Ierodiakonikon*. Yet, he does not stand in front of the icon of Christ and does not cense the Priests as they enter, but after the singing of the prokeimenon he enters first into the holy sanctuary, censing the holy Table, and then gives up the censer.

At the Lity

After the ekphonisis Blessed and glorified be the dominion of your kingdom, the Priest blesses the incense as is customary, goes out through the beautiful gate, takes up into his hands the icon of the feasted saint, and, followed by the Deacon, goes out into the lity where he places the icon on the tetrapod.

If there is no Deacon, the Priest himself first censes and then takes up the icon and censes all according to custom. After the end of the idiomela of the Lity, standing in the customary place before the icon, the Priest says the supplications of the Lity or

the Deacon:

God, save your people and bless your inheritance, watch over your world in mercy and compassions, lift up the horn of right-glorifying Christians and send down upon us your rich mercies, through the intercessions of our all-pure lady the Birthgiver of God and ever-virgin Mary, by the power of the precious and life-creating Cross, by the protections of the honorable bodiless powers of heaven, through the supplications of the honorable, glorious prophet, forerunner and baptist John, of the holy, glorious, and all-laudable Apostles, *of our fathers among the saints, great hierarchs and teachers of the world Basil the Great, Gregory the Theologian and John the Golden-mouth; Athanasios and Cyril, John the Merciful, patriarchs of Alexandria, Nicholas of Myra, Spyridon the bishop of Trimythous, the wonderworkers*; of the holy glorious and right-victorious martyrs, *of the holy glorious great martyrs George the trophy-bearer, Demetrios the myrrh-streamer, Theodore the Recruit and Theodore the Commander*, of our venerable and God-bearing fathers, of the holy and righteous ancestors of God Ioakeim and Anna, of the holy (of the day), whose remembrance we also fulfill, and of all your saints, we implore you, only Lord full of mercy, hear us the sinners who pray to you and have mercy on us.

And the first choir sings: Lord, have mercy. (3, 40, and 3).

Again we pray for our most-pious and God-protected rulers, their dominion, victory, continuance, health, and salvation, and that the Lord our God works together with them and makes them prosper in all, and subdues under their feet every enemy and adversary.[1]

The second choir: Lord, have mercy. (3)

Again we pray for our Archbishop (name).

The first choir: Lord, have mercy. (3)

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[1] When the rulers are not Orthodox, this petition may be omitted or another may be said.

Again we pray for our Father/Mother, Ieromonk/Nun (name), and for all our brotherhood/sisterhood in Christ.

The second choir: Lord, have mercy. (3)

Again we pray for every Christian soul distressed and weary, in need of God's mercy and help, for the protection of this holy house and those who dwell in it, for the peace and stillness of the whole world, for the stability of the holy Churches of God, for the salvation and help of our fathers and brothers who with diligence and fear of God labor and serve, for those who are absent and those who are abroad, for the healing of those who lie in infirmity, for the repose, blessed memory and remission of sins of all our right-glorifying fathers and brethren gone before us, who piously lie asleep here and everywhere, for deliverance of the imprisoned, and for our brethren who are in ministries, and for all who serve and have served in this holy monastery (or this holy house), let us say:

The second choir: Lord, have mercy. (3, 40, and 3)

Again we pray that this holy monastery (or this holy house), and every monastery, city, and countryside be kept from pestilence, famine, earthquake, flood, fire, sword, invasion of enemies, civil war, and sudden death; that our good God who loves mankind be gracious, favorable, and conciliatory, and turn away and dispel all the wrath and illness stirred up against us, and deliver us from his looming righteous threat, and have mercy on us.

The choirs: Lord, have mercy 40 times, then 10 times alternately, and again the same way 3 times alternately.

Again we pray that the Lord God will hear the voice of our supplication, of the sinners, and have mercy on us.

The first choir: Lord, have mercy. (3)

Then the Priest says:

Hear us, God, our Savior, the hope of all the ends of the earth and of those who are far off upon the sea; and be gracious, Master, be gracious to us, upon our sins, and have mercy on us. For you are a merciful God and love mankind, and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages.

The choir: Amin.

The Priest blessing says:

Peace to all.

The choir: And to your spirit.

The Deacon:

Let us bow our heads to the Lord.

The choir: To you, O Lord.

And bowing, the Priest prays in a loud voice:

Master full of mercy, Lord Jesus Christ our God, through the intercessions of our all-pure Lady the Birthgiver of God and ever-virgin Mary, by the power of the precious and life-creating Cross, by the protections of the honorable bodiless powers of heaven, through the supplications of the honorable, glorious prophet, forerunner and baptist John, of the holy, glorious, and all-laudable Apostles, *of our fathers among the saints, great hierarchs and teachers of the world Basil the Great, Gregory the Theologian and John the Golden-mouth; Athanasios and Cyril, John the Merciful, patriarchs of Alexandria, Nicholas of Myra, Spyridon the bishop of Trimythous, the wonderworkers*; of the holy glorious and right-victorious martyrs, *of the holy glorious great martyrs George the trophy-bearer, Demetrios the myrrh-streamer, Theodore the Recruit and Theodore the Commander*, of our venerable and God-bearing fathers, of the holy and righteous ancestors of God Ioakeim and Anna, of the holy (of the day), whose remembrance we also fulfill, and of all your saints, make our supplication acceptable, grant us remission of our trespasses, shelter us in the shelter of your wings, drive away from us every enemy and adversary, make our life peaceful, Lord, have mercy on us and on your world and save our souls, for you are good and love mankind.

The choir: Amin.

Thus, the Lity being completed, the Priest takes up the icon in his hands, puts it in its customary place, and enters the sanctuary, with the Deacon following.

At the artoklasia

The aposticha being completed, Now set free is read. And after Our Father, the Priest says out loud For yours is the kingdom.

After the entire apolytikion or Birthgiver of God virgin is sung with a great voice and slowly by the choir, the Priest blesses the incense as is customary. The Deacon, if there is one, censes the breads according to order. Before the end of the troparion the Priest goes out of the sanctuary and takes up one bread in his hands, the Deacon saying out loud:

Let us pray to the Lord.

The Priest prays in a loud voice—and when he says yourself also bless these loaves blesses all of them with the sign of the cross—the prayer of artoklasia:

Lord Jesus Christ our God, who blessed the five loaves in the wilderness and with them fed the five thousand, yourself also bless these loaves, the wheat, the wine and the oil, and multiply them in this holy monastery (or city) and in the whole world; and sanctify your faithful servants who will partake of them.

For it is you who bless and sanctify all things, Christ our God, and to you we send up glory, together with your unoriginate Father and your all-holy, and good, and life-creating Spirit, now and ever, and to the ages of ages.

At the end of the prayer the Priest and the Deacon kiss one of the breads and, as I will bless the Lord is read, they make a schima and enter into the holy sanctuary, first the Priest and behind him the Deacon.

After Rich men have turned poor the Deacon says:

Let us pray to the Lord.

The Priest, standing in the beautiful gate and facing west, blesses the people saying out loud:

The blessing and mercy of the Lord come upon you with his grace and love for mankind, always, now and ever and to the ages of ages.

The choir: Amin.

After the reading is completed, the reader says out loud Master, bless, and the Priest, taking off the phelonion and standing before the holy Table and wearing the epitrachilion, begins the order of matins saying Blessed is our God ...

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ΤΟΥΤΟΥ.

THE ORDER OF
GREAT COMPLINE

One should know that this service is done on all the days of Great Lent, with the exception of Fridays, Saturdays, and Sundays, as well as at the vigils of the Nativity of Christ and Theophany, before the service of the Lity.

At the time for the Great Compline, the Priest makes a metanoia to the Superior and, the veil being closed, goes to stand before the beautiful gate and, putting on the epitrachilion, says out loud:

Blessed is our God always, now and ever and to the ages of ages.

The reader: Amin.

Then the Superior says Heavenly King and the reader says the Trisaghion, All-holy Trinity, Our Father, and the Priest says out loud:

For yours is the kingdom and the power and the glory, of the Father and of the Son and of the Holy Spirit, now and ever and to the ages of ages.

After taking off the epitrachilion, he goes to stand at his stall.

Whenever the reader says Our Father, the Priest says out loud from his stall For yours is the kingdom. And whenever the reader says In the name of the Lord, Father, bless, the Priest says also from his stall

Through the prayers of our holy fathers, Lord Jesus Christ God, have mercy on us.

When the reader finishes saying the prayer At every time and at every hour ..., In the name of the Lord, Father, bless, the Priest says out loud:

God have pity on us and bless us, show his Face to us and have mercy on us.

And immediately the Priest, making one great metanoia at each stichon, says the prayer of St. Ephrem:

Lord and Master of my life, do not give me a spirit of sloth, meddling, love of power, and idle talk. (great metanoia)

But rather grant me, your servant, a spirit of sobriety, humility, patience, and love. (great metanoia)

Yes, Lord and King, grant me to see my own faults and not to condemn my brother; for you are blessed to the ages of ages. Amin. (great metanoia)

And, when the reader completes the prayer of St. Ioannikios My whole hope ... keep me under your shelter, the Priest, coming before the beautiful gate and wearing the epitrachilion, turns toward the people and blessing says out loud:

Peace to all.

The choir: And to your spirit.

The Priest:

Let us bow our heads to the Lord.

The choir: To you, O Lord.

And immediately the Priest, bowing his head, says:

Master full of mercy, Lord Jesus Christ our God, through the intercessions of our all-pure Lady the Birthgiver of God and ever-virgin Mary, by the power of the precious and life-creating Cross, by the protections of the honorable bodiless powers of heaven, through the supplications of the honorable, glorious prophet, forerunner and baptist John, of the holy, glorious, and all-laudable Apostles, of the holy, glorious, and right-victorious martyrs, of our venerable and God-bearing fathers, of the holy and righteous ancestors of God, Ioakeim and Anna, of the holy (of the day), whose remembrance we also fulfill, and of all your saints, make our supplication acceptable, grant us remission of our trespasses, shelter us in the shelter of your wings, drive away from us every enemy and adversary, make our life peaceful, Lord, have mercy on us and on your world and save our souls, for you are good and love mankind.

The reader: Amin.

And the Priest, turning toward the east, says

Let us pray for the peace of the world.
For pious and right-glorifying Christians.
For our Archbishop (name).

For our Father/Mother, Ieromonk/Nun (name), and for all our brotherhood/sisterhood in Christ.

For the civil authorities of this country and for those serving in its armed forces.[1]

For our absent fathers and brothers/mothers and sisters.

For those who serve and have served us.

For those who hate us and those who love us.

For those who have commanded us the unworthy to pray for them.

For the deliverance of the imprisoned.

For those who travel well by sea [and air].

For those who lie in illnesses.

Let us pray for abundance of the fruits of the earth.

And for all our right-glorifying fathers and brethren who are in their rest before us, who piously lie asleep here and everywhere.

Through the prayers of our holy fathers, Lord Jesus Christ God, have mercy on us.

The reader: Amin.

After this, the Priest, turning toward the west, makes a metanoia to the ground, saying to the brothers:

Bless, holy fathers, and forgive me the sinner.

And the brothers: God forgive you, holy father.

And all, taking forgiveness from the Superior, go out to their cells.

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[1] Or another local equivalent of this petition may be said here. The Simonopetra *Ieratikon* has: *For our most-pious and God-protected rulers. // For the right guidance and strengthening of our Christ-loving army.*

THE ORDER OF
MIDNIGHT

Daily

The Priest, vesting in the epitrachilion and standing before the gate of the lity, says Blessed is our God ... and, remaining there, after Our Father he says the ekphonisis For yours is the kingdom ..., after which, taking off the epitrachilion, he goes to stand at his own place.

After I believe in one God, the Trisaghion, and Our Father, he says again For yours is the kingdom from his stall. And after the prayer At every time ... and In the name of the Lord, Father, bless, the Priest says God have pity on us.

After the completion of the psalm Behold now, bless the Lord, the Trisaghion, and Our Father, the Priest says immediately from his stall the ekphonisis For yours is the kingdom ...

After the prayer My whole hope or the troparion Open the door of loving kindness, the Priest, vesting in the epitrachilion, standing before the gate of the lity, and facing east, says out loud:

Have mercy on us, O God, according to your great mercy, we pray you, hear and have mercy.

Again we pray that this holy monastery (or this holy house), and every monastery, city, and countryside be kept from pestilence, famine, earthquake, flood, fire, sword, invasion of enemies, civil war, and sudden death; that our good God who loves mankind be gracious, favorable, and conciliatory, and turn away and dispel all the wrath and illness stirred up against us, and deliver us from his looming righteous threat, and have mercy on us.

Again we pray that the Lord God will hear the voice of our supplication, of the sinners, and have mercy on us.

Hear us, God, our Savior, the hope of all the ends of the earth and of those who are far off upon the sea; and be gracious, Master, be gracious to us, upon our sins, and have mercy on us. For you are a merciful God and love mankind, and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages.

The reader: Amin. And immediately:

Glory, now. Lord, have mercy. (3) Holy father, bless. And the Priest, turning toward the west, makes the little apolysis, saying:

Christ our true God, through the intercessions of his all-pure and all-blameless holy Mother, of the holy, glorious and all-laudable Apostles, of our venerable and God-bearing fathers, of the holy (of the church and of the day), whose remembrance we also fulfill, and of all the saints, have mercy on us and save us, as one who is good and loves mankind.

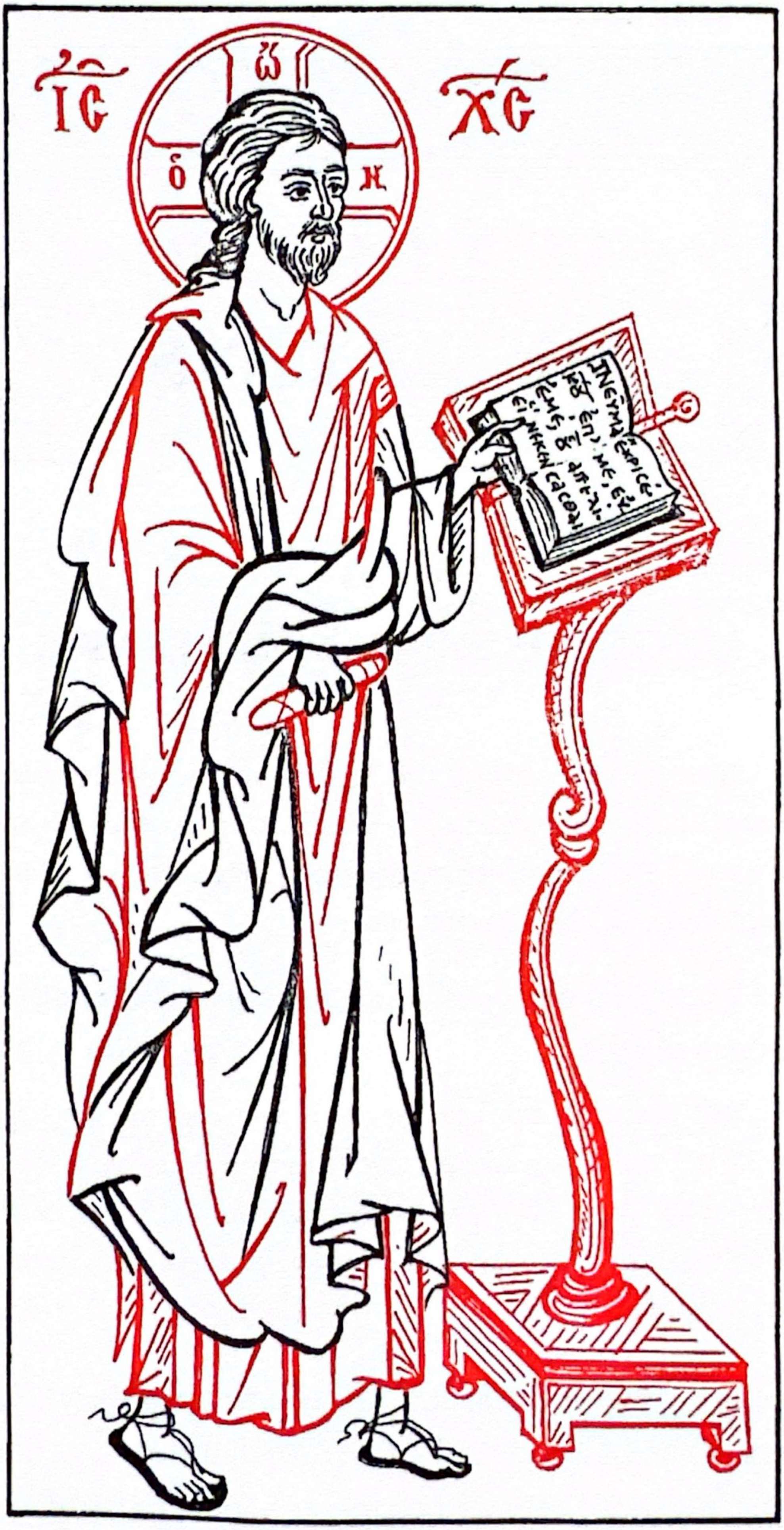
And immediately facing east he says Let us pray for the peace of the world and the rest of the Compline including Through the prayers.

Of Sunday

The Priest, standing before the beautiful gate, gives the blessing and, after Our Father, says For yours is the kingdom …, and, taking off the epitrachilion, he goes to stand at his stall.

After the Triadika, the Trisaghion and Our Father, he says again For yours is the kingdom and then, from his own place, God have pity on us after In the name of the Lord, Father, bless.

Then, going before the beautiful gate and vesting in the epitrachilion, when the reader says Holy father, bless, he does not say the petitions Have mercy on us and the others of the daily Midnight, but, facing west, he immediately makes the little apolysis saying He who is risen from the dead, Christ our true God and the rest. Immediately after the apolysis, facing east, he says Let us pray for the peace and the others until Through the prayers.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THE ORDER OF MATINS

FIRST

MATINS OF SUNDAY AND FEASTS

After the apolysis of the Midnight, the Priest, making the customary metanoia to the Superior, enters the holy sanctuary and bows thrice before the holy Table. Then, vesting in the epitrachilion, he says out loud:

Blessed is our God always, now and ever and to the ages of ages.

And blessing the incense as is the custom, he begins censing the sanctuary and the entire temple as usual, while the reader reads the psalms The Lord hear you and Lord, in your power, the Trisaghion, and Our Father, being mindful as to be found under the great polyeleos when he says out loud:

For yours is the kingdom, and the power, and the glory, of the Father and of the Son and of the Holy Spirit, now and ever and to the ages of ages.

And entering the sanctuary, he gives up the censer. And standing before the holy Table, after the reading of the troparia Lord, save your people, You who were lifted up on the Cross, and Fearful leader, the Priest says immediately

Have mercy on us, O God, according to your great mercy, we pray you, hear and have mercy.

Again we pray for the civil authorities of this country and for those serving in its armed forces.[1]

Ekphonisis:

For you are a merciful God and love mankind, and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages.

Reader: Amin. In the Name of the Lord, Father, bless!

And immediately the Priest says out loud:

Glory to the holy and consubstantial and life-creating and undivided Trinity, always, now and ever and to the ages of ages.

And, while the six psalms are read, the Priest, with his head uncovered, reads the morning prayers, standing first before the holy Table and, after the Glory to the Father that follows the first three psalms, going out through the northern door and standing before the icon of Christ:

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[1] Or another local equivalent of this petition may be said here. The Simonopetra *Ieratikon* has: *Again we pray for our most-pious and God-protected rulers, the whole palace and their armies.*

First prayer:

We thank you, Lord our God, who have raised us up from our beds and have put into our mouth a word of praise, to worship and call upon your holy Name, and we entreat your compassions which you have always suffered for our life. Send down now also your help upon those who stand before the face of your holy Glory and await the rich mercy which is from you, and grant them always to worship, praise, hymn, and fall down before your inexpressible Goodness with fear and love,

for to you is due all glory, honor, and worship, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages. Amin.

Second prayer:

From the night our soul awakens unto you, our God, for your precepts are light upon the earth; enlighten us to accomplish righteousness and holiness in your fear, for we glorify you, our God who truly exist. Incline your ear and hear us, and remember by name, Lord, all those who are with us and pray with us, and save them by your power. Bless your people and sanctify your inheritance, give peace to your world, to your churches, to the priests, to our rulers, and to all your people,

for your all-honorable and majestic Name has been blessed and glorified, of the Father and of the

Son and of the Holy Spirit, now and ever and to the ages of ages. Amin.

Third prayer:

From the night our soul awakens unto you, O God, for your precepts are light. Teach us your righteousness, your commandments, and your statutes, God, enlighten the eyes of our understanding lest we sleep unto death in sins, dispel all gloom from our hearts, grant us the Sun of righteousness, and preserve our life unassailed in the seal of your Holy Spirit. Guide our steps onto a way of peace, give us to behold the dawn and the day in joy, that we raise our morning prayers to you,

for yours is the dominion, and yours is the kingdom and the power and the glory, of the Father and of the Son and of the Holy Spirit, now and ever and to the ages of ages. Amin.

Fourth prayer:

Master God, who are holy and inscrutable, who tell light to shine forth out of darkness, who have rested us in the sleep of the night and have raised us up for a hymn of glory and supplication of your Goodness; persuaded by your own tender-heartedness, receive us who now also bow down before you and thank you after our power, and grant us all our petitions which are for salvation, show us to be sons of light and of day and heirs of your eternal good things.

In the fullness of your compassions remember also, Lord, all your people, those present here and praying with us and all our brethren on land, sea, and air, those in need of your love for mankind and help in every place of your dominion, and grant to all your great mercy,

so that, abiding always safe in soul and body, we glorify with boldness your wondrous and blessed Name, of the Father and of the Son and of the Holy Spirit, now and ever and to the ages of ages. Amin.

Fifth prayer:

Treasury of good things, fountain eternal, holy Father who work wonders, all-powerful and ruler-of-all, we all worship you and entreat you, calling your mercies and your compassions to the aid and defense of our lowliness. Remember your supplicants, Lord; receive the morning prayers of us all as incense before you, and make none of us unacceptable, but encompass us all with your compassions. Remember, Lord, those who keep vigil and sing psalms to your glory and of your Only-begotten Son and our God, and of your Holy Spirit. Be their helper and their support, receive their supplications upon your heavenly and noetic altar,

for you are our God and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages. Amin.

Sixth prayer:

We thank you, Lord God of our salvations, that you accomplish all to the well-doing of our life, so that in every thing we look to you, the savior and benefactor of our souls, for you have rested us in the past part of the night and have raised us up from our beds and have stood us up for the worship of your precious Name; wherefore we entreat you, Lord, grant us grace and power, that we be made worthy to sing psalms to you with understanding, and to pray without ceasing in fear and trembling, working out our own salvation through the help of your Christ. Remember, Lord, also those who cry out to you in the night; hear them and have mercy, and crush under their feet the invisible and warring enemies,

for you are the king of peace and the savior of our souls, and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages. Amin.

Seventh prayer:

God and Father of our Lord Jesus Christ, who have raised us up from our beds and have gathered us together at this hour of prayer, grant us grace in the opening of our mouth and receive our thanksgivings after our power, and teach us your statutes, for we know not how to pray as we ought unless you, Lord, guide us by your Holy Spirit. Wherefore we pray you, pardon, remit, forgive whatever we have sinned to this present hour in word, or deed, or thought, voluntarily or involuntarily; for if you will mark iniquity, Lord, Lord, who will stand? For with you is redemption. You alone are holy, a helper and mighty champion of our life, and our praising is always in you.

Blessed and glorified be the dominion of your kingdom, of the Father and of the Son and of the Holy Spirit, now and ever and to the ages of ages. Amin.

Eighth prayer:

Lord our God, who have repelled from us the sluggishness of sleep and have called us together by a holy calling, that in the night also we lift up our hands and confess to you in the judgments of your righteousness, receive our prayers, petitions, confessions, and our worship at night, and grant us, God, faith unashamed, hope unwavering, love unfeigned, bless our goings out and our comings in, our deeds, works, words, and thoughts, and grant that we arrive at the beginning of the day praising, hymning, and blessing the Goodness of your inexpressible loving kindness,

for your all-holy Name has been blessed and your kingdom has been glorified, of the Father and of the Son and of the Holy Spirit, now and ever and to the ages of ages. Amin.

Ninth prayer:

Master who love mankind, make the pure light of your divine knowledge shine in our hearts and open the eyes of our mind to the understanding of your gospel teachings. Implant also in us the fear of your blessed commandments, so that, trampling down all fleshly desires, we follow a spiritual manner of living, both thinking and doing all things that are well-pleasing to you,

for you are our sanctification and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages. Amin.

Tenth prayer:

Lord our God, who have granted men forgiveness through repentance and have shown us the repentance unto forgiveness of David the prophet as an example of acknowledgment of sin and confession, yourself, Lord, according to your great mercy have mercy on us who have fallen into many and great sins and, according to the fullness of your compassions, blot out our transgressions, for to you have we sinned, Lord, who know both the unseen and hidden things of the human heart and alone have power to remit sins. Create a clean heart within us and make us steadfast with a governing Spirit, make known to us the joy of your salvation and cast us not away from your Face, but, as one who is good and loves mankind, be well-pleased that even to our last breath we offer you a sacrifice of righteousness and an offering upon your holy altars,

through the mercies and compassions and love for mankind of your Only-begotten Son, with whom you are blessed, together with your all-holy, good, and life-creating Spirit, now and ever and to the ages of ages. Amin.

Eleventh prayer:

God, our God, who by your will have established into being all the noetic and rational powers, we pray you and implore you, receive our hymn of glory which we offer, as we are able, together with all your creatures, and reward it with the rich gifts of your goodness, for every knee of heaven and earth and under the earth bends to you, and every breath and creature hymns your inexpressible Glory. You alone are God true and full of mercy,

for all the powers of heaven praise you and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages. Amin.

Twelfth prayer:

We praise you, we hymn you, we bless you, we thank you, God of our fathers, for you withdrew the shadow of the night and showed us again the light of the day, and we also entreat of your goodness, be merciful to our sins and receive our prayer in your great loving-kindness, for we flee to you, the merciful and all-powerful God. Make the true Sun of your righteousness shine within our hearts, enlighten our mind and guard our whole senses, that, nobly as in the day walking the way of your commandments, we attain to the life of the ages—for with you is the fountain of life—and that we be made worthy to come into the enjoyment of the unapproachable light,

for you are our God and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages. Amin.

And, kissing the icon of the Lord, he enters through the southern gate into the holy sanctuary. When the six psalms are finished, the Priest, from before the holy Table, says the litany of peace:

In peace let us pray to the Lord.

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the stability of the holy Churches of God, and for the union of all, let us pray to the Lord.

For this holy house and for those who enter it with faith, reverence, and fear of God, let us pray to the Lord.

For our Archbishop (name), for the honorable priesthood, the diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

For the civil authorities of this country and for those serving in its armed forces, let us pray to the Lord.[1]

For our Father/Mother, Ieromonk/Nun (name), and for all our brotherhood/sisterhood in Christ, let us pray to the Lord.

For this holy monastery (or this city/town), for every monastery, city, and countryside, and for those who in faith dwell in them, let us pray to the Lord.

For good temperance of the air, abundance of the fruits of the earth, and for peaceful seasons, let us pray to the Lord.

For travelers by land, sea, and air, the sick, the suffering, the imprisoned, and for their salvation, let us pray to the Lord.

For our deliverance from all affliction, wrath, danger, and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by your grace.

Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and ever-virgin Mary, with all the saints, let us offer ourselves and one another, and our whole life to Christ God.

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[1] Or another local equivalent of this petition may be said here. The Simonopetra *Ieratikon* has: *For our most-pious and God-protected rulers, the whole palace and their armies, let us pray to the Lord. // For His aid and the subduing of every enemy and adversary under their feet, let us pray to the Lord.*

Ekphonisis:

For to you is due all glory, honor, and worship, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages.

After the first stichologia the Priest does the little litany saying:

Again and again in peace let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by your grace.

Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and ever-virgin Mary, with all the saints, let us offer ourselves and one another, and our whole life to Christ God.

Ekphonisis:

For yours is the dominion and yours is the kingdom, and the power, and the glory, of the Father and of the Son and of the Holy Spirit, now and ever and to the ages of ages.

Immediately after the second stichologia, the little litany:

Again and again in peace ...
Help us, save us, have mercy on us ...
Remembering our all-holy, pure ...

Ekphonisis:

For you are a good God and love mankind and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages.

After the evlogitaria or the polyeleos the Priest says the little litany as above:

Again and again in peace ...
Help us, save us, have mercy on us ...
Remembering our all-holy, pure ...

Ekphonisis:

For your Name has been blessed and your kingdom has been glorified, of the Father and of the Son and of the Holy Spirit, now and ever and to the ages of ages.

While the anavathmia are sung, the Priest and the Deacon enter the holy sanctuary. After the completion of the antiphons and the prokeimenon, the Priest, being vested in both the epitrachilion and the phelonion, says out loud before the holy Table, or the Deacon:

Let us pray to the Lord.

The Priest out loud:

For you are holy, our God, and rest in the holy place, and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages.

After Let every breath, he says out loud:

And that we be accounted worthy of hearing the holy Gospel, let us implore the Lord our God.

The choir: Lord, have mercy. (3)

The Deacon:
Wisdom! Upright, let us hear the holy Gospel.

The Priest: Peace to all.

The reading from the holy Gospel according to (name).

The Deacon: Let us attend!

And the Priest reads the Gospel of the Matins—on Sundays standing on the right side of the holy Table, while on other days or on feasts from the beautiful gate.

Then, on Sunday, at the time of the singing of the verse Behold you have loved truth of psalm 50, the Priest, wearing the phelonion and lifting up the holy Gospel to his chest, goes out through the beautiful gate and stands in the middle of the temple, where he kisses the Gospel. After this he enters back into the sanctuary through the beautiful gate and places it on the holy Table.

After the completion of the singing of the customary troparia, the Priest, standing before the holy Table, or, if there is a Deacon, the Deacon says with a great voice:

God, save your people and bless your inheritance, watch over your world in mercy and compassions, lift up the horn of right-glorifying Christians and send down upon us your rich mercies, through the intercessions of our all-pure lady the Birthgiver of God and ever-virgin Mary, by the power of the precious and life-creating Cross, by the protections of the honorable bodiless powers of heaven, through the supplications of the honorable, glorious prophet, forerunner and baptist John, of the holy, glorious, and all-laudable Apostles, *of our fathers among the saints, great hierarchs and teachers of the world Basil the Great, Gregory the Theologian and John the Golden-mouth; Athanasios and Cyril, John the Merciful, patriarchs of Alexandria, Nicholas of Myra, Spyridon the bishop of Trimythous, the wonderworkers*; of the holy glorious and right-victorious martyrs, *of the holy glorious great martyrs George the trophy-bearer, Demetrios the myrrh-streamer, Theodore the Recruit and Theodore the Commander*, of our venerable and God-bearing fathers, of the holy and righteous ancestors of God Ioakeim and Anna, of the holy (of the day), whose remembrance we also fulfill, and of all your saints, we implore you, only Lord full of mercy, hear us the sinners who pray to you and have mercy on us.

The choir: Lord, have mercy. (12)

The Priest with a great voice:

Through the mercy and compassions and love for mankind of your Only-begotten Son, with whom you are blessed, together with your all-holy, good, and life-creating Spirit, now and ever and to the ages of ages.

When the beginnings of the canons are being sung, the Priest, blessing the incense as is customary, censes the sanctuary and the entire temple as usual, if there is no Deacon.

After the end of the third ode, says

the Deacon:

Again and again ... Help us ... Remembering our all-holy ...

The Priest out loud:

For you are our God and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages.

After the end of the sixth ode, the Priest says again the little litany:

Again and again ... Help us ... Remembering our all-holy ...

Ekphonisis:

For you are the king of peace and the savior of our souls, and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages.

When the eighth ode is completed, facing the people from the beautiful gate the Priest says with a great voice or, if there is,

The Deacon:

The Birthgiver of God and mother of the Light let us magnify, honoring in hymns.

And immediately he censes according to order the sanctuary and the entire temple.

When the ninth ode is completed the Deacon makes the little litany saying:

Again and again ... Help us ... Remembering our all-holy ...

The Priest out loud:

For all the powers of heaven praise you and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages.

After the doxology and the apolytikion of the day, the Priest, standing before the holy Table, says the ektenia or the Deacon:

Have mercy on us, O God, according to your great mercy, we pray you, hear and have mercy.

Again we pray for pious and right-glorifying Christians.

Again we pray for our Archbishop (name).

Again we pray for our Father/Mother, Ieromonk/Nun (name), and for all our brotherhood/sisterhood in Christ.

Again we pray for our brethren, priests, ieromonks, deacons, ierodeacons, and monastics, and for all our brotherhood in Christ.

Again we pray for mercy, life, peace, health, salvation, care, and the pardon and remission of the sins of the servants of God (names, and of) all pious and right-glorifying Christians who dwell in or visit this town, and the members, stewards, founders, and benefactors of this holy Church.

Again we pray for the blessed and ever-remembered founders of this holy monastery (or this holy Church) and for all our right-glorifying fathers and brethren who are in their rest before us (especially remembering names), who piously lie asleep here and everywhere.

Again we pray for those who bring offerings and those who make acceptable sacrifices in this holy and all-venerable temple, for those who labor, those who sing, and all the people standing here, awaiting the great and rich mercy that is from you.

Again we pray also for our brothers who are in ministries and all those who serve and have served in this holy monastery (or this holy house).

The Priest out loud:

For you are a merciful God and love mankind, and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages.

Then the litany of completion:

Let us complete our morning supplication to the Lord.

Help us, save us, have mercy on us and keep us, O God, by your grace.

The whole day, perfect, holy, peaceful, and sinless, let us ask of the Lord.

An angel of peace, faithful guide, guardian of our souls and bodies, let us ask of the Lord.

Pardon and remission of our sins and transgressions, let us ask of the Lord.

The things good and profitable for our souls, and peace for the world, let us ask of the Lord.

To complete the remaining time of our life in peace and repentance, let us ask of the Lord.

The completions of our life to be Christian, painless, blameless, and peaceful; and a good defense before the fearful judgment seat of Christ, let us ask.

Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and ever-virgin Mary, with all the saints, let us offer ourselves and one another, and our whole life to Christ God.

The Priest out loud:

For you are a God of mercy, compassions, and love for mankind, and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages.

The choir: Amin.

The Priest: Peace to all.

The choir: And to your spirit.

The Deacon:

Let us bow our heads to the Lord.

The choir: To you, O Lord.

The Priest, bowing, prays
the prayer of the bowing of heads:

Holy Lord, who dwell on high and regard the lowly and with your all-seeing eye watch over all creation, to you we have bent the neck of our soul and body, and we implore you, Holy of holies: stretch forth your invisible hand from your holy dwelling place and bless us all, and, whether we have sinned voluntarily or involuntarily, forgive as a good God who loves mankind, granting us your earthly and heavenly good things,

Out loud:

for yours it is to have mercy and to save us, our God, and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages.

The choir: Amin.

The Deacon: Wisdom!

The choir: Bless!

The Priest from inside:

Blessed is He-who-is, Christ our God, always, now and ever and to the ages of ages.

The choir: Amin.

And, after Confirm, Lord our God … is said,[1] the Priest, standing in the beautiful gate and facing the people, says:

Glory to you, Christ God, our hope, glory to you!

The choir: Glory, now. Lord, have mercy. (3) Holy father, bless.

The Priest, loosening the phelonion, makes the great apolysis. And on Sunday he begins saying He who is risen from the dead or, if it is a feast of the Lord, with what is proper to it, and on another day:

Christ our true God, through the intercessions of his all-pure and all-blameless holy Mother; by the power of the precious and life-creating Cross; by the protections of the honorable bodiless powers of heaven; through the supplications of the honorable, glorious prophet, forerunner and baptist John, of the holy, glorious and all-laudable Apostles, of the holy, glorious and right-victorious martyrs, of our venerable and God-bearing fathers, of the holy and righteous ancestors of God, Ioakeim and Anna, of the holy (of the day), whose remembrance we also fulfill, and of all the saints, have mercy on us and save us, as one who is good and loves mankind.

And turning to the east he says:

Through the prayers of our holy fathers, Lord Jesus Christ God, have mercy on us.

The choir: Amin.

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[1] Mention should be made of the tradition according to which, after Confirm, the Priest also says All-holy Birthgiver of God, save us (or have mercy on us).

SECOND

MATINS OF THE VIGIL

At Matins of the vigil the parts of the Priest are exactly the ones of the Matins of the feasts. Yet he does not cense at the beginning, but immediately after the ekphonisis Blessed is our God, the reading is done and the six psalms are begun straight away.

At To you, God, is due hymn of the Let every breath of the praises, the Priest, vested with the epitrachilion and the phelonion, goes out through the beautiful gate and, taking the chrialida, makes with it first the sign of the cross thrice toward the icon of the feasted saint and then, if there are, once toward his relics. And, going to the middle of the temple or the solea, anoints with oil from the candle of the saint, making a small cross on the forehead of the brothers and saying to each

For the healing of soul and body.

If the Superior is present, the Priest is anointed by him first and then the Priest anoints the Superior. If he is not, the Priest anoints first the first Priest by order, and then he is anointed by him.

When the anointing is completed, giving up the chrialida, he kisses the icon of the feasted saint and, making a schima in the middle of the temple, enters the sanctuary through the beautiful gate.

THE ORDER OF THE HOURS

At all the Hours, that is, first, third, sixth, and ninth, the parts of the Priest are the same.

At the beginning of the third or ninth Hour, and whenever the first Hour is not joined with Matins, and the sixth with the third Hour (as, for example, in the Great Hours of the vigils of the Nativity of Christ and of other feasts of the Lord), the Priest makes the beginning of the service saying:

Blessed is our God always, now and ever and to the ages of ages.

As many times as the reader says Our Father, the Priest says out loud:

For yours is the kingdom and the power and the glory, of the Father and of the Son and of the Holy Spirit, now and ever and to the ages of ages.

And after the prayer At every time, as many times as the reader says In the name of the Lord, Father, bless, the Priest says:

God have pity on us and bless us, show his Face to us and have mercy on us.

At the end of the first, sixth, or ninth Hour, the Priest makes the little apolysis, saying thus:

Christ our true God, through the intercessions of his all-pure and all-blameless holy Mother, of the holy, glorious and all-laudable Apostles, of the holy (of the church and of the day), whose remembrance we also fulfill, and of all the saints, have mercy on us and save us, as one who is good and loves mankind.

Through the prayers of our holy fathers, Lord Jesus Christ God, have mercy on us.

THE ORDER OF
THE PROSKOMIDI

The Priest preparing to fulfill the divine mystagogy, first of all ought to be reconciled with all and not have anything against someone and guard his heart, as much as possible, from evil thoughts, abstaining since evening and keeping vigil until the time of the priestly work.

When the time comes, the Priest and the Deacon make a metanoia to the Superior and, coming before the holy doors, bow thrice towards the east.

The Deacon: *Bless, master.*

The Priest: Blessed is our God always, now and ever and to the ages of ages.

The Deacon: Amin.

The Priest:

Glory to you, our God, glory to you.

Heavenly king, comforter, Spirit of the Truth, who are everywhere present and fill all things, treasury of good things and giver of life, come and tabernacle in us, and cleanse us from every impurity, and save our souls, O Good One.

The Deacon:

Holy God, Holy Mighty, Holy Immortal, have mercy on us. (3)

Glory to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages. Amin.

All-holy Trinity, have mercy on us. Lord, cleanse our sins. Master, pardon our transgressions. Holy One, watch over and heal our infirmities, for your name's sake.

Lord, have mercy. (3)

Glory to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages. Amin.

Our Father who are in the heavens, sanctified be your Name, your kingdom come, your will be as in heaven, so also on earth. Give us this day our daily bread, and forgive us our debts, as we too forgive our debtors, and lead us not into temptation, but deliver us from evil.

The Priest:

For yours is the kingdom, and the power, and the glory, of the Father and of the Son and of the Holy Spirit, now and ever and to the ages of ages.

The Deacon: Amin.

The Priest:

Have mercy on us, O Lord, have mercy on us, for putting aside all excuse, we the sinners offer to you, as Master, this supplication, have mercy on us.

The Deacon: Glory to the Father ...

Lord, have mercy on us, for in you we have put our trust. Do not be angry with us severely, nor remember our iniquities, but watch over us even now, as tender-hearted, and deliver us from our enemies, for you are our God, and we are your people, all works of your hands, and we call on your name.

The Priest: Now ...

Open the door of loving kindness to us, Blessed Birthgiver of God, that we who hope in you not fail and be delivered from adversities through you, for you are the salvation of the Christian people.

The Deacon: Lord, have mercy. (12)

Then they kiss the icon of Christ, both saying:

We fall down before your pure image, O Good One, asking forgiveness of our transgressions, Christ God. For willingly you were well-pleased to ascend on the Cross in the flesh, so that you deliver those you formed from the slavery of the enemy. Therefore with thankfulness we cry aloud to you: you have filled all with joy, our Savior who came to save the world.

And of the Birthgiver of God, both saying:

Being the fountain of loving kindness, O Birthgiver of God, make us worthy of compassion. Look on a people who has sinned, reveal your dominion as always, for, as we hope in you, we cry aloud to you the "Rejoice!" as once did Gabriel, the leader of the bodiless armies.

At the icon of the Forerunner they say:

The remembrance of the righteous is with praises, but to you, Forerunner, the testimony of the Lord will suffice, for you were truly shown more venerable even than the prophets, since you were found worthy to baptize in the streams the one proclaimed. Therefore, contending exceedingly on behalf of the Truth, rejoicing you preached also to those in hell God manifested in the flesh, who takes up the sin of the world and grants us great mercy.

They also kiss the icon of the saint of the church, saying his/her apolytikion.

And, having kissed the icons, they bow their heads a little before the beautiful gate, the Deacon saying:

Let us pray to the Lord.

The Priest says the prayer:

Lord, stretch forth your hand from your holy dwelling place on high and strengthen me for your appointed service, that standing uncondemned before your fearful throne, I fulfill the unbloody priestly work. For yours is the power and the glory to the ages of ages. Amin.

And he makes the little apolysis[1]:

Glory to you, Christ God, our hope, glory to you.

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[1] According to the oldest texts this apolysis is not said, but the celebrants simply bow to the choirs and enter the sanctuary saying I will enter your house ...

The Deacon: *Glory, now. Lord, have mercy. (3)*
Holy master, bless.

The Priest:

Christ our true God, through the intercessions of his all-pure and all-blameless holy Mother, of the holy, glorious and all-laudable Apostles, of the holy (of the church), of our father among the saints Basil, Archbishop of Caesarea in Cappadocia, the Great, revealer-of-heaven, and of all the saints, have mercy on us and save us, as one who is good and loves mankind.

Through the prayers of our holy fathers, Lord Jesus Christ God, have mercy on us.

And bowing their heads a little and asking forgiveness from the people, they enter the altar, the Priest through the northern door, the Deacon through the southern, saying:

I will enter your house, I will worship toward your holy place in the fear of you.

Having entered the sanctuary, they make three bows before the holy Table and kiss the holy Gospel and the holy Table.

Then they each take their sticharion and bow three times towards the east, saying:

God, cleanse me, the sinner, and have mercy on me.

The Deacon comes to the Priest, saying:

Bless, master, the sticharion and the orarion.

The Priest, blessing or sealing them crosswise, says:

Blessed is our God always, now and ever and to the ages of ages.

The Deacon kisses the right hand of the Priest.

Then the Priest vests as follows: taking his own sticharion in his left hand and blessing it, he says:

Blessed is our God always, now and ever and to the ages of ages. Amin.

And he vests himself with it, saying:

My soul will rejoice in the Lord, for he has clothed me with the garment of salvation and has covered me with the robe of gladness; he has set a crown on me like a bridegroom and has adorned me in beauty like a bride.

Then blessing each vestment, the Priest kisses the cross on each and thus vests, saying these:

at the epitrachilion:

Blessed is God, who pours out his grace upon his priests, as myrrh upon the head, which runs down the beard, the beard of Aaron, which runs down even to the hem of his garment.

at the belt:

Blessed is God, who girds me with power and has established my way blameless.

at the cuffs,

the one on the right:

Your Right Hand, O Lord, is glorified in strength. Your Right Hand, O Lord, has crushed enemies and in the magnitude of your Glory you have shattered the adversaries.

the one on the left:

Your Hands have made me and have fashioned me. Give me understanding and I will learn your commandments.

at the epigonation:

Gird your sword upon your thigh, O Mighty One, in your adornment and in your beauty; and draw and prosper and reign on account of truth and gentleness and righteousness, and your Right Hand will guide you wondrously.

at the phelonion:

Your priests, O Lord, will be clothed with righteousness and your saints will rejoice with gladness.

After these, going to the basin they wash their hands, each saying the psalm:

I will wash my hands in innocence and will go about your altar, O Lord, hearing a voice of your praise and telling all your miracles. O Lord, I love the beauty of your house and the place where your Glory tabernacles.

And, if there is a Deacon, going to the prothesis, he prepares the holy things. If there is not, the Priest will do this, putting the diskos on the left side, and the chalice on the right, and the others with them.

After these they bow thrice before the prothesis, each saying:

God, cleanse me, the sinner, and have mercy on me.

And the Priest, placing the holy spear over the prosphoron, lifts them to his forehead saying:

By your precious blood you have redeemed us from the curse of the law. Being nailed to the cross and pierced with a spear, you have poured immortality upon men, O our Savior, glory to you!

The Deacon: *Bless, master.*

The Priest:

Blessed is our God always, now and ever and to the ages of ages. Amin.

Then the Priest, taking the prosphoron in his left hand and the spear in his right, makes with the latter the sign of the cross on the prosphoron thrice, saying each time:

In remembrance of our Lord and God and Savior Jesus Christ. (3)

And straight away he pierces the prosphoron with the spear to the right of the seal, where ΙΣ is, and says cutting:

As a sheep he was led to slaughter.

Then on the left, where ΧΣ is:

And as a blameless lamb before its shearers is dumb, so he opens not his mouth.

On the upper side of the seal:

In his humility his judgment was taken away.

On the lower:

Yet, who will describe his generation?

The Deacon: *Take up, master.*

The Priest, thrusting the holy spear horizontally into the right-hand side of the prosphoron, so as to hew off the lamb from it, lifts it up saying:

For his life is taken up from the earth.

And he places the lamb on the holy diskos upside down, with the seal down.

The Deacon: *Sacrifice, master.*

The Priest sacrifices it, cutting deeply with the holy spear cross-wise, saying:

Sacrificed is the Lamb of God, who takes up the sin of the world, for the life of the world and its salvation.

And he turns up the other side, the one that has the seal.

The Deacon: *Pierce, master.*

Piercing with the spear the right side of the bread just beneath the name ΙΣ, the Priest says:

One of the soldiers pierced his side with a spear, and at once there came out blood and water; and he who saw it has borne witness and his witness is true.

And the Deacon pours together into the holy chalice as much wine and water as is needed, saying first:

The Deacon: *Bless, master, the holy union.*

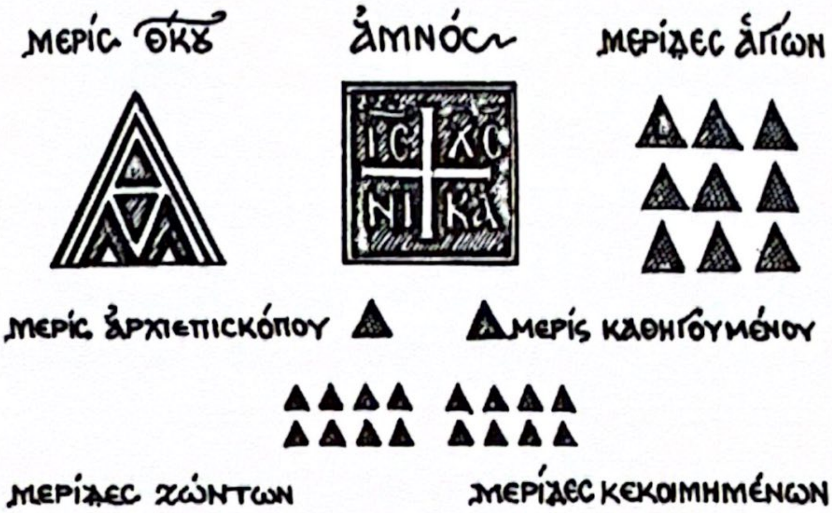
And the Priest blesses them, saying:

Blessed is the union of your holy things, always, now and ever and to the ages of ages. Amin.

And he covers the chalice for now with one veil.

And taking the second prosphoron into his hands, the Priest says:

In honor and remembrance of our most blessed glorious Lady Birthgiver of God and Ever-Virgin Mary, through whose intercessions, O Lord, receive this sacrifice upon your heavenly altar.


μερίς Θκυ
ἀμνός
μερίδες ἁγίων
ΙС ХС
ΝΙ ΚΑ
μερίς ἀρχιεπισκόπου
μερίς καθηγουμένου
μερίδες ζώντων
μερίδες κεκοιμημένων

And, lifting up the particle of the Birthgiver of God, he places it on the right side of the holy bread, near its middle, saying:

The Queen stood at your right hand, clothed in a golden robe, decked out in many colors.

Then, taking the same prosphoron or a third, lifts up from it nine particles and places them on the left side of the holy bread, which is the right side of the Priest, into three rows of three particles each.

Thus, taking out the first particle, he places it on the left side of the Lamb, near its middle, making the beginning of the first row, and says:

In honor and remembrance of the great Commanders Michael and Gabriel and of all the bodiless powers of heaven.[1]

And lifting up a second particle, he places it below the first one in an orderly manner, and says:

Of the honorable and glorious prophet, forerunner and baptist John, of the holy and glorious prophets Moses and Aaron, Ilias and Elissaios, David of Jesse,[2] the three holy youths, Daniel the prophet, and of all the holy prophets.

Then, lifting up a third particle, he places it below the second, completing the first row, and says:

Of the holy, glorious, and all-laudable Apostles Peter and Paul, and of all the holy apostles.

And taking a fourth particle, he places it next to the first particle, thus making the beginning of the second row, saying:

Of our fathers among the saints, great hierarchs, and teachers of the world Basil the Great, Gregory the Theologian, and John the Golden-mouth, Athanasios and Cyril, Nicholas of Myra, and of all the holy hierarchs.

Then, lifting up a fifth particle, he places it below the fourth particle, saying:

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1. An alternative, ancient practice is not to commemorate the bodiless powers, but instead to commemorate first the Forerunner alone. Thus the first two commemorations are:
Of the honorable and glorious prophet, forerunner and baptist John.
Of the holy and glorious prophets Moses and Aaron ...

2. Rather than David and Jesse, as the Simonopetra *Ieratikon* has it.

Of the holy first-martyr and archdeacon Stephen, the holy great martyrs George the trophy-bearer, Demetrios the myrrh-streamer, Theodore the Recruit, Theodore the Commander, and of all the holy men and women martyrs.

Thereafter he lifts up a sixth particle and places it below the fifth particle, completing the second row, and says:

Of our venerable and God-bearing fathers Anthony, Euthymios, Savvas, Onouphrios, Athanasios of Athos, and of all the holy and venerable fathers and mothers.

After these, lifting up a seventh particle, he places it at the top, next to the fourth particle, making the beginning of the third row, and says:

Of the holy wonderworkers and unmercenaries Cosmas and Damian, Cyrus and John, Panteleïmon and Ermolaos, and of all the holy unmercenary saints.

Then again he lifts up an eighth particle and places it below the seventh particle, saying:

Of the holy and righteous ancestors of God, Ioakeim and Anna, and of the holy (the saint of the day), and of all the saints, at whose supplications watch over us, O God.

And after these he lifts up a ninth particle and places it below the eighth, completing the third row, and says:

Of our father among the saints Basil, Archbishop of Caesarea in Cappadocia, the Great, revealer-of-heaven.

Then, taking the same or another prosphoron and lifting up a particle, he places it below the holy bread, saying:

Remember, Master who love mankind, the whole episcopate of the Orthodox, our Archbishop (name), the honorable priesthood, the diaconate in Christ, and the whole priestly and monastic order, (in monasteries also the Superior: our Father/Mother (name), and all of our brotherhood/sisterhood in Christ).

Then he remembers the High Priest who ordained him, if still in life, and those living that he has, by name. After each he lifts up a particle and places it below the Lamb, saying: Remember, O Lord, (name).

Afterwards, taking the same or another prosphoron, he lifts up a particle, saying:

For remembrance and remission of the sins of the blessed founders of this holy monastery (or this holy Church).

Then he remembers the High Priest who ordained him, if he is among the dead, and others who are fallen asleep whom he wishes, by name, after each lifting up a particle and saying: Remember, O Lord, (name). And he places the particles in similar manner under the Lamb. And lifting up another particle, he places it among the dead saying thus:

And of all the Orthodox who are fallen asleep in hope of the resurrection of eternal life, our fathers and brethren, O Lord who love mankind.

When the Priest lifts up the particles for the living and the dead, the Deacon also remembers the names which he wishes. Lastly the Priest lifts up a particle among the living, saying:

Remember, Lord, my unworthiness also, and forgive me every transgression, both voluntary and involuntary.

And taking the spear, he gathers together the particles on the diskos underneath the holy bread so that he lays them up stably and does not drop any.

Then the Deacon, taking the censer and putting incense in it, says to the Priest:

Bless, master, the incense.

And the Priest, blessing, says the prayer of the incense:

We offer you incense, Christ our God, as a scent of spiritual fragrance. Receiving it upon your heavenly altar, send down to us in return the grace of your all-holy Spirit.

The Deacon: *Make firm, master.*

And, taking the star and the Deacon censing it, the Priest places it over the bread, saying:

By the Word of the Lord the heavens were made firm and by the Spirit of his mouth, all their power.

The Deacon: *Make comely, master.*

And, after the Deacon censes the first veil, the Priest covers with it the bread, the star, and the diskos, saying:

The Lord reigned, he was clothed with comeliness. The Lord was clothed with power and girded himself.

The Deacon: *Cover, master.*

And, after the Deacon censes the second veil, the Priest covers the holy chalice with it, saying:

Your virtue has covered the heavens, .O Christ, and the earth is full of your praise.

The Deacon: *Shelter, master.*

And, after the Deacon censes the large veil, called the aer, the Priest covers both the diskos and the chalice with it, saying:

Shelter us in the shelter of your wings. Drive away from us every enemy and adversary. Give peace to our life, O Lord, have mercy on us and on your world, and save our souls, as one who is good and loves mankind.

The Deacon: *Bless, master.*

And the Priest, taking the censer, censes the offering thrice, saying:

Blessed are you, our God, who are thus well-pleased, glory to you! (3)

The Deacon at each says:

Always, now and ever and to the ages of ages. Amin.

And both bow piously three times. Then taking the censer, the Deacon says:

For the offering of the precious gifts, let us pray to the Lord. Lord, have mercy!

And the Priest, lifting up his hands a little, says

the prayer of offering:

God, our God, who sent the heavenly bread, the nourishment of the whole world, our Lord and God Jesus Christ, as savior, redeemer, and benefactor, blessing and sanctifying us—yourself bless this offering, and receive it upon your heavenly altar. Remember those who offered it and those for whom it was offered, as one who is good and loves mankind, and preserve us blameless in the priestly work of your divine mysteries.

For your all-honorable and majestic Name has been blessed and glorified, of the Father and of the Son and of the Holy Spirit, now and ever and to the ages of ages. Amin.

And after this he makes the apolysis, saying:

Glory to you, Christ God, our hope, glory to you.

The Deacon:

Glory, now. Lord, have mercy. (3) Holy master, bless.

The Priest:

Christ our true God, through the intercessions of his all-pure and all-blameless holy Mother; of our father among the saints Basil, Archbishop of Caesarea in Cappadocia, the Great, revealer-of-heaven, and of all the saints, have mercy on us and save us, as one who is good and loves mankind.

The Deacon: Amin.

After these, the Deacon, if there is one, and if not the Priest censes around the holy Table, saying:

In the tomb with the body,* in hell with the soul as God,* in paradise with the thief,* and on the throne were you, O Christ,* with the Father and the Spirit,* filling all things, the uncircumscribed.

And then saying to himself psalm 50:

Have mercy on me, O God, according to your great mercy, and according to the magnitude of your compassions blot out my transgression.

More thoroughly wash me from my lawlessness, and cleanse me from my sin.

For I do know my lawlessness, and my sin is ever before me.

Against you only I have sinned and have done the evil before you, so that you are righteous in your words and conquer in your judging.

For, behold, in iniquities I was conceived, and in sins my mother bore me.

For, behold, you have loved truth, the unseen and hidden things of your wisdom you have shown me.

You will sprinkle me with hyssop and I will be cleansed; you will wash me and I will be made whiter than snow.

You will make me hear joy and gladness; the humbled bones will rejoice.

Turn away your face from my sins, and blot out all my transgressions.

Create a clean heart in me, O God, and renew a right Spirit in my inward parts.

Do not cast me away from your Face, and do not take your Holy Spirit from me.

Give me back the joy of your Salvation, and make me steadfast with a governing Spirit.

I will teach the lawless your ways, and the ungodly will turn around to you.

Deliver me from bloods, O God, God of my salvation, and my tongue will rejoice in your righteousness.

Lord, you will open my lips, and my mouth will proclaim your praise.

For if you had wanted a sacrifice, I would have given it; you will not be well-pleased in whole burnt offerings.

A sacrifice to God is a shattered spirit; a shattered and humbled heart God will not despise.

Do good, Lord, to Sion in your good pleasure and the walls of Jerusalem be rebuilt!

Then you will be well-pleased in sacrifice of righteousness, offering and whole-burnt offerings.

Then they will offer calves upon your altar.

Censing likewise the entire sanctuary and the people from the beautiful gate and returning, he censes again the holy Table and gives up the censer.

The preparations for the divine Liturgy

At the time for the beginning of the divine Liturgy, the Priest and the Deacon stand together in front of the holy Table and the Priest says:

Heavenly king, comforter, Spirit of the Truth, who are everywhere present and fill all things, treasury of good things and giver of life, come and tabernacle in us, and cleanse us from every impurity, and save our souls, O Good One.

Then, both bowing thrice, they say:

Glory to God in the highest, and on earth peace, Good Will among men. (3)

Lord, you will open my lips and my mouth will proclaim your praise. (2)

The Priest, raising his hands a little, says:

Lord, Lord, open the door of your mercy to us.

And the Deacon, bowing his head, says to the Priest:

It is time for the Lord to make. Bless, holy master.

And the Priest, putting his right hand on the head of the Deacon and sealing it, says:

Blessed is our God always, now and ever and to the ages of ages.

The Deacon: *Amin. Pray for me, holy master.*

The Priest:

The Lord direct your steps to every good work.

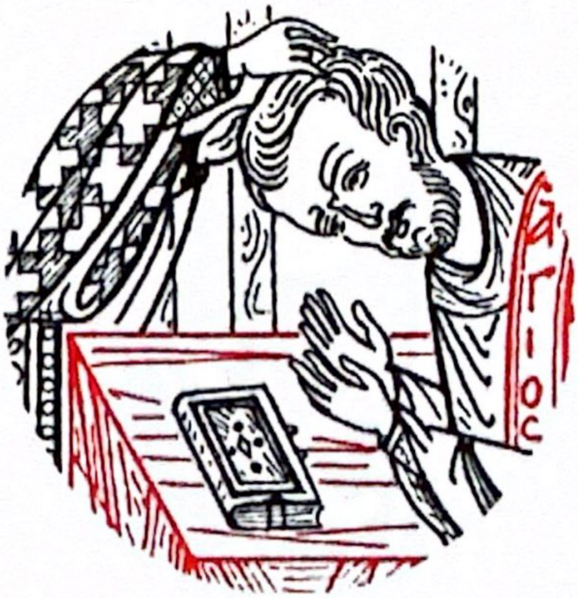
The Deacon: *Remember me, holy master.*

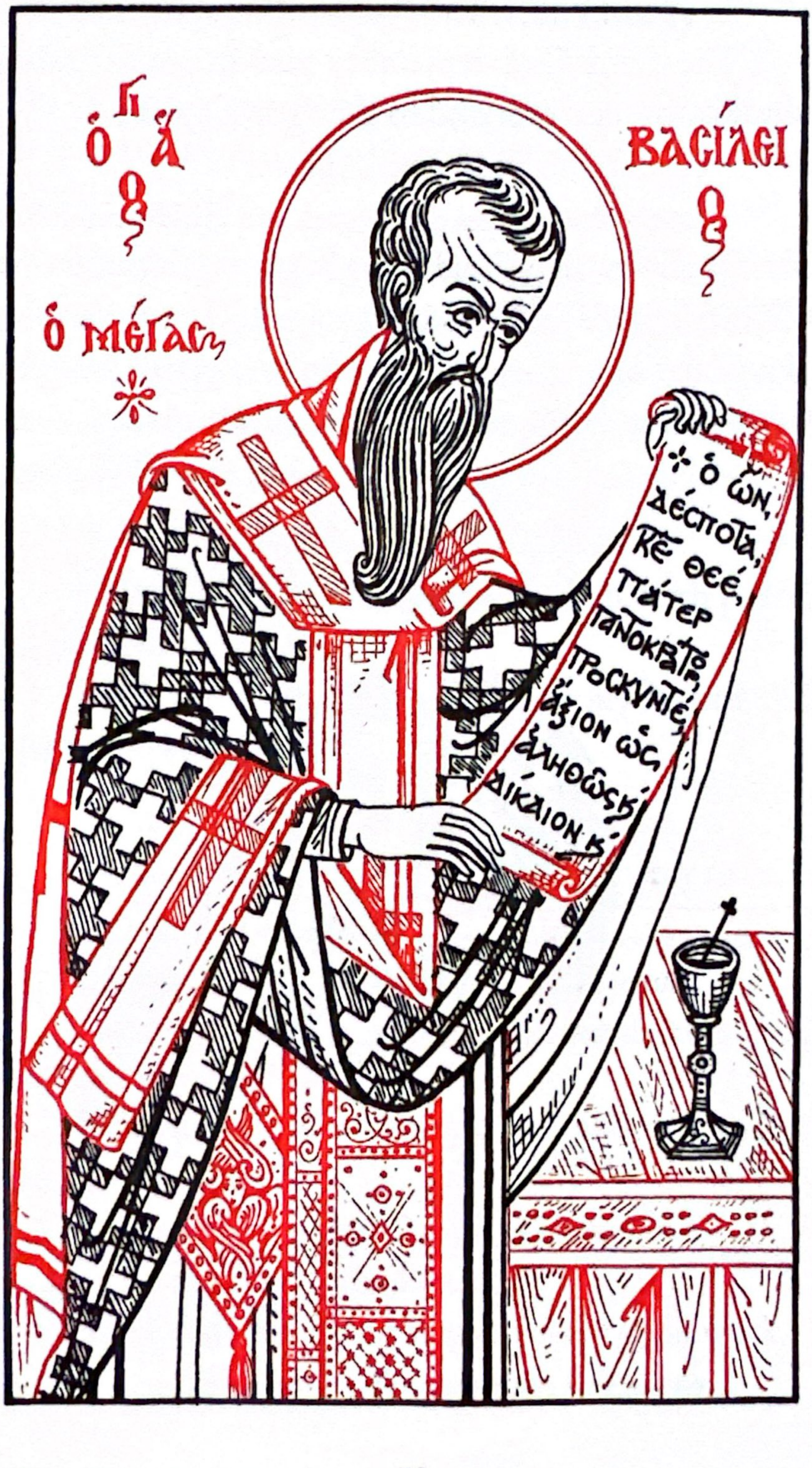
The Priest:

The Lord God remember you in his kingdom always, now and ever and to the ages of ages.

The Deacon: *Amin.*

Then the Priest kisses the Gospel, and the Deacon kisses the holy Table and the hand of the Priest; and they begin the Divine Liturgy as follows.




Ὁ Ἅγιος
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δέσποτα,
Κε θεέ,
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προσκυνητέ,
ἄξιον ὡς
ἀληθῶς καὶ
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THE DIVINE

LITURGY

OF OUR FATHER AMONG THE SAINTS

BASIL THE GREAT

Both the Priest and the Deacon must know that the divine Liturgy of Basil the Great is not always said, but only at the appointed times. That is, on the Sundays of Great Lent (except for Palm Sunday), on holy and great Thursday, on holy and great Saturday, on the eves of Christ's Nativity and of his Baptism, and on the feast day of St. Basil (and of the Cross), according to the typikon of our holy Church of God.

The order of this Priestly work is the same as the one of the holy Golden-mouth in the prayers and rubrics of both the Priest and of the Deacon, except for those which are marked in their own places.

The Deacon: *Bless, master.*

The Priest, making the sign of the cross with the holy Gospel, says out loud:

Blessed is the kingdom of the Father and of the Son and of the Holy Spirit, now and ever and to the ages of ages.

The Deacon says the litany of peace:

In peace let us pray to the Lord.

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the stability of the holy Churches of God, and for the union of all, let us pray to the Lord.

For this holy house and for those who enter it with faith, reverence, and fear of God, let us pray to the Lord.

For our Archbishop (name), for the honorable priesthood, the diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

For the civil authorities of this country and for those serving in its armed forces, let us pray to the Lord.[1]

For our Father/Mother, Ieromonk/Nun (name), and for all our brotherhood/sisterhood in Christ, let us pray to the Lord.

For this holy monastery (or this city/town), for every monastery, city, and countryside, and for those who in faith dwell in them, let us pray to the Lord.

For good temperance of the air, abundance of the fruits of the earth, and for peaceful seasons, let us pray to the Lord.

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[1] Or another local equivalent of this petition may be said here. The Simonopetra *Ieratikon* has: *For our most-pious and God-protected rulers, the whole palace and their armies, let us pray to the Lord. // For His aid and the subduing of every enemy and adversary under their feet, let us pray to the Lord.*

For travelers by land, sea, and air, the sick, the suffering, the imprisoned, and for their salvation, let us pray to the Lord.

For our deliverance from all affliction, wrath, danger, and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by your grace.

Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and ever-virgin Mary, with all the saints, let us offer ourselves and one another, and our whole life to Christ God.

After the litany of peace, the Priest, from before the holy Table, reads

the prayer of the first antiphon:

Lord our God, whose might is incomparable and glory incomprehensible, whose mercy is immeasurable and love for mankind unutterable, yourself, Master, watch over us and over this holy house according to your loving kindness and do your abundant mercies and your compassions with us and with those who pray with us,

and says out loud:

for to you is due all glory, honor, and worship, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages.

After the completion of the first antiphon or of the first stasis of the typika, the Deacon says the little litany:

Again and again in peace let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by your grace.

Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and ever-virgin Mary, with all the saints, let us offer ourselves and one another, and our whole life to Christ God.

The Priest reads the prayer of the second antiphon:

Lord our God, save your people and bless your inheritance, preserve the fullness of your Church, sanctify those who love the beauty of your house, glorify them in return by your divine power, and forsake us not who hope in you,

Ekphonisis:

for yours is the dominion and yours is the kingdom, and the power, and the glory, of the Father and of the Son and of the Holy Spirit, now and ever and to the ages of ages.

When the troparion Only-begotten Son is completed, the Deacon says again:

Again and again in peace let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by your grace.

Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and ever-virgin Mary, with all the saints, let us offer ourselves and one another, and our whole life to Christ God.

The Priest reads the prayer of the third antiphon:

You who have given us these common prayers of one voice and have promised to grant the requests to two or three who call on your name in one voice, yourself now also fulfill the petitions of your servants for the common good, giving us in this age the knowledge of your Truth, and granting us in the age to come life eternal,

Ekphonisis:

for you are a good God and love mankind, and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages.

When the Glory of the Beatitudes or of the third antiphon is sung, the Priest and the Deacon bow thrice before the holy Table. Then the Priest, taking the holy Gospel, gives it to the Deacon, if there is a Deacon, and, if not, carries it himself before his face. And going around the holy Table and going out through the northern gate, they make the little entrance. Coming and standing in the usual place, they both bow their heads slightly and the Deacon says with a low voice:

Let us pray to the Lord.

The Priest says the prayer of the entrance:

Master, Lord our God, who have set upright in the heavens orders and armies of angels and archangels for the liturgy of your Glory, cause that with our entrance there be an entrance of holy angels, co-liturgizing and glorifying your Goodness with us,

for to you is due all glory, honor, and worship, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages. Amin.

The Deacon: *Bless, master, the holy entrance.*

The Priest, blessing, making with his right hand the sign of the cross toward the east, says:

Blessed is the entrance of your holy place, always, now and ever and to the ages of ages. Amin.

And the Deacon presents the Gospel to the Priest in order for him to kiss it, and himself kisses the right hand of the Priest. Then, when the troparion is finished, the Priest, if there is no Deacon, raises his hands with the holy Gospel a little, up to his forehead, and making the sign of the cross with it, says out loud:

Wisdom! Upright!

And making a schima, which is to say bowing his head a little to each choir, the Priest enters the holy sanctuary followed by the Deacon. The Deacon places the holy Gospel on the holy Table.

Then, while the apolytikia and the kontakion are sung, the Priest prays

the prayer of the trisaghion hymn:

Holy God, who rest in the holy place, who are hymned by the Seraphim with the thrice-holy cry and glorified by the Cherubim and worshipped by every heavenly power, who out of nothing have brought all things into being, who created the human being according to your Image and to likeness and adorned him with every gift of your grace, who give to him who asks wisdom and understanding and do not overlook the one who sins, but instead have established repentance for salvation, who have counted us, the lowly and your unworthy servants, worthy to stand in this hour before the Glory of your holy altar and to offer you due worship and praise, yourself, Master, receive even from the mouth of us the sinners the thrice-holy hymn and watch over us in your goodness. Forgive us every discord, both voluntary and involuntary, sanctify our souls and bodies, and grant us to liturgize to you in holiness all the days of our life, through the intercessions of the holy Birthgiver of God and of all the saints who from of old have been well-pleasing to you.

When the troparia are completed, the Deacon says out loud:

Let us pray to the Lord.

And, after the choir says Lord, have mercy, the Priest says out loud:

For you are holy, our God, and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever ...

The Deacon: and to the ages of ages.

The choirs sing Holy God, which the Priest and the Deacon also say alternately, making together three bows. After Glory, now of the Trisaghion, sung by the choirs, the Deacon says out loud:

Power!

And straight away the Deacon says to the Priest:

Command, master.

And they go toward the throne. The Priest, while going, says:

Blessed is he that comes in the name of "Lord."

The Deacon: *Bless, master, the seat on high.*

The Priest blesses toward the east saying:

Blessed are you on the throne of glory of your kingdom, who sit upon the Cherubim, always, now and ever and to the ages of ages. Amin.

After the completion of the Trisaghion, [says

The Deacon: Let us attend!

Then the Priest: Peace to all!

The reader: And to your spirit!

The Deacon: Wisdom!]

After the reader says The prokeimenon of the Apostle, the Deacon or, if there is no Deacon, the Priest facing the people, says:

Let us attend![1]

The reader says out loud the stichos of the prokeimenon.

The Deacon: Wisdom!

The reader says out loud the title of the reading.

The Deacon: Let us attend!

And, when the Apostle is completed, the Priest says, blessing the reader:

Peace to you.

Then, when the alliluias are sung or already before them, that is, while the Apostle is still being read, the Deacon comes to the Priest, saying Bless, master, the incense. And the Priest blesses as is customary saying Blessed is our God ... and the Deacon censes according to order. The Priest prays the prayer of the Gospel:

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[1] In some practices this is omitted.

Master who love mankind, make the pure light of your divine knowledge shine in our hearts and open the eyes of our mind to the understanding of your gospel teachings. Implant also in us the fear of your blessed commandments, so that, trampling down all fleshly desires, we follow a spiritual manner of living, both thinking and doing all things that are well-pleasing to you, for you are the illumination of our souls and bodies, Christ God, and to you we send up glory, together with your unoriginate Father and your all-holy, good, and life-creating Spirit, now and ever and to the ages of ages. Amin.

Then bowing his head to the Priest, the Deacon says:

Bless, master, the one who proclaims the gospel of the holy glorious apostle and evangelist (name).

The Priest sealing him says:

God, through the intercessions of the holy glorious apostle and evangelist (name), give you, who proclaim the gospel, speech with great power, to the fulfillment of the Gospel of his beloved Son, our Lord Jesus Christ.

And the Priest gives the holy Gospel to the Deacon, who says Amin and kisses the hand of the Priest. The Priest or the second Deacon, if there is one, standing before the holy Table and turning toward the people, says out loud:

Wisdom! Upright, let us hear the holy Gospel.

And, blessing the people, he says:

Peace to all.

The Deacon:

The reading is from the holy Gospel according to (name).

The Priest or second Deacon: Let us attend!

If there is no Deacon, the Priest reads the Gospel standing in the beautiful gate.

After the reading of the Gospel the Priest, blessing the Deacon, says:

Peace to you.

The choir: Glory to you, O Lord, glory to you.

Receiving the holy Gospel, the Priest kisses it and, making with it the sign of the cross toward the people, places it on the holy Table [back on the antiminsion].

Then the Deacon says the great ektenia:

Let us all say from our whole soul and from our whole mind, let us say.

Lord ruler-of-all, God of our fathers, we pray you, hear and have mercy.

Have mercy on us, O God, according to your great mercy, we pray you, hear and have mercy.

Again we pray for pious and right-glorifying Christians.

Again we pray for our Archbishop (name).

Again we pray for our Father/Mother, Ieromonk/Nun (name), and for all our brotherhood/sisterhood in Christ.

Again we pray for our brethren, priests, ieromonks, deacons, ierodeacons, and monastics, and for all our brotherhood in Christ.

Again we pray for mercy, life, peace, health, salvation, care, and the pardon and remission of the sins of the servants of God (names, and of) all pious and right-glorifying Christians who dwell in or visit this town, and the members, stewards, founders, and benefactors of this holy Church.

Again we pray for the blessed and ever-remembered founders of this holy monastery (or this holy Church) and for all our right-glorifying fathers and brethren who are in their rest before us (especially remembering names), who piously lie asleep here and everywhere.

Again we pray for those who bring offerings and those who make acceptable sacrifices in this holy and all-venerable temple, for those who labor, those who sing, and all the people standing here, awaiting the great and rich mercy that is from you.

Again we pray also for our brothers who are in ministries and all those who serve and have served in this holy monastery (or this holy house).

These being said, the Priest says

the prayer of fervent supplication:

Lord our God, receive this fervent supplication from your servants and have mercy on us according to the magnitude of your mercy and send down your compassions upon us and upon all your people, who await the rich mercy that comes from you,

Ekphonisis:

for you are a merciful God and love mankind, and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages.

The Deacon[1]:

Pray, catechumens, to the Lord.

Let us, the faithful, pray for the catechumens.

That the Lord have mercy on them.

That he teach them the word of the Truth.

That he reveal to them the gospel of the Righteousness.

That he unite them to his holy, catholic, and apostolic Church.

Save them, have mercy on them, help them, and keep them, O God, by your grace.

Catechumens, bow your heads to the Lord.

These being said, the Priest, taking the holy Gospel and making with it the sign of the cross over the antiminsion, places it on the top side of the holy Table and says, before the unfolding of the antiminsion,

the prayer for the catechumens:

Lord our God, who dwell in the heavens and watch over the lowly, who for salvation have sent forth to the race of men your only-begotten Son and God, our Lord Jesus Christ, watch over your servants the catechumens, who have bowed their neck before you, and count them worthy in due time of the washing

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1. The litany for the fallen asleep (at pages 140–141) may be said here.

of rebirth, the remission of sins, and the garment of incorruption; unite them to your holy, catholic, and apostolic Church, and number them with your chosen flock,

Ekphonisis:

that they also glorify with us your all honorable and majestic name, of the Father and of the Son and of the Holy Spirit, now and ever and to the ages of ages.

The Priest opens the iliton [and the antiminsion].

The Deacon:

As many as are catechumens, go forth. Go forth, catechumens.[1]

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[1] At this point, starting with the Wednesday of mid-Lent (of the fourth week) until Great Wednesday, the litany for those preparing for illumination is said at all Liturgies:

As many as are preparing for illumination, come forth.

Pray to the Lord, you who are preparing for illumination.

For the brethren who are preparing for the holy illumination and for their salvation, let us, the faithful, pray to the Lord.

That the Lord our God establish and strengthen them.

That he illumine them with the light of knowledge and piety.

That at the appointed time he count them worthy of the washing of rebirth, the remission of sins, and the garment of incorruption.

That he beget them again by water and the Spirit.

That he grant them the perfection of the faith.

That he number them with his holy and chosen flock.

Save them, have mercy on them, help them, and keep them, O God, by your grace.

Those preparing for illumination, bow your heads to the Lord.

The Priest, bowing, prays the prayer for those preparing for the holy illumination:

Show your Face, O Master, to those preparing for the holy illumination and longing to put away the defilement of sin, As many as are catechumens, go forth. Let no catechumen remain.

As many as are faithful, again and again in peace let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by your grace.

Wisdom!

The Priest says, after the unfolding of the iliton,

the first prayer of the faithful:

You, Lord, have revealed to us this great mystery of salvation, you have counted us, your lowly and unworthy servants, worthy to be ministers of your holy altar, yourself enable us for this service by the power of your Holy Spirit, so that we offer you a sacrifice of praise, standing uncondemned before your holy Glory, for you are the one who works all things in all. Grant, Lord, that our sacrifice for our own sins and for the unknowing errors of the people be acceptable and well-pleasing before you,

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enlighten their understanding, confirm them in the faith, establish them in hope, perfect them in love, show them to be honorable members of your Christ, who gave himself as ransom for our souls,

Ekphonisis: for you are our illumination and to you we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever and to the ages of ages.

The Deacon: As many as are preparing for illumination, go forth; those preparing for illumination, go forth.

Then the litany of the catechumens continues with As many as are catechumens, go forth.

Ekphonisis:

for to you is due all glory, honor and worship, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages.

The Deacon:

Again and again in peace let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by your grace.

Wisdom!

The Priest says

the second prayer of the faithful:

O God, who in mercy and compassions have watched over our lowliness, who have made us, your lowly, sinful, and unworthy servants, stand before your holy Glory, liturgizing at your holy altar, strengthen us for this service by the power of your Holy Spirit, and grant us speech in the opening of our mouth that we call down the grace of your Holy Spirit upon the gifts that are about to be set forth,

Ekphonisis:

so that, guarded always by your might, we send up glory to you, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages.

Then, as the cherubikon is sung, the Priest, bowing his head greatly, makes a prayer for himself, saying:

the prayer of the cherubikon:

No one who is bound with the desires and pleasures of the flesh is worthy to approach or draw near or liturgize to you, King of Glory, for to serve you is great and fearful even to the heavenly powers. Nevertheless through your unutterable and boundless love for mankind, without change or alteration you became man and made yourself our High Priest, and as Master of all handed us the priestly work of this liturgical and unbloody sacrifice.

For you alone, Lord our God, rule over those in heaven and on earth, who ride on the cherubic throne, who are Lord of the Seraphim and King of Israel, who alone are holy and rest in the holy place. Therefore, I entreat you who alone are good and ready to listen: watch over me, the sinner and your unprofitable servant, and cleanse my soul and my heart from an evil conscience, and by the power of your Holy Spirit enable me, who am clothed with the grace of the priesthood, to stand before this your holy Table and minister the priestly work of your holy and pure body and precious blood.

For to you I draw near bowing my neck, and I implore you: do not turn your face away from me, nor cast me out from among your children, but deign that these your gifts be offered to you by me, the sinner and your unworthy servant. For you are the one who offers and is offered and receives and is distributed, Christ our God, and to you we send up glory, together with your unoriginate Father and your all-holy, good, and life-creating Spirit, now and ever and to the ages of ages. Amin.

The prayer being completed, the Priest and the Deacon say the cherubikon themselves:

The Priest: Let us who mystically represent the Cherubim* and who sing the thrice-holy hymn to the life-creating Trinity,* now put aside all worry of this life,

The Deacon: as we receive the King of all* invisibly escorted by the angelic ranks.* Alliluia!

On Great Thursday they say the troparion:

The Priest: Of your mystical supper, Son of God, receive me today as communicant, for I will not speak of the mystery to your enemies, nor will I give you a kiss as did Judas,

The Deacon: but like the thief I confess you: Remember me, Lord, in your kingdom!

In like manner on Great Saturday they say the troparion:

The Priest: All mortal flesh be silent, and stand with fear and shuddering, and be mindful of nothing earthly! For the King of those who reign and the Lord of those who rule comes forth to be slain and be given as food to the faithful; before him go the choirs of the angels, with every principality and authority,

The Deacon: the many-eyed Cherubim and the six-winged Seraphim, covering the faces and crying aloud the hymn: Alliluia! Alliluia! Alliluia!

Then, blessing the incense as is customary, the Priest (or the Deacon, according to the older order) censes around the holy Table in the form of the cross, saying, if it is Sunday Having beheld the resurrection of Christ and then Psalm 50 and, if it is not, Come, let us worship thrice and then Psalm 50, until the verse God will not despise.

And, having censed the sanctuary according to order, he goes outside the doors a little and censes the Superior, the icons, the people, and the Deacon who stands opposite him; then censing again the Superior and the royal icons, he enters the sanctuary preceded by the Deacon. First bowing together twice before the holy Table, they kiss the antiminsion on it, and bow once more, then bowing to the people and asking forgiveness, they go to the prothesis, praying to themselves and saying: God, cleanse me, the sinner, and have mercy on me.

After this the Deacon says to the Priest:

Lift up, master.

The Priest, lifting up the aer, puts it on the shoulders of the Deacon, saying:

Lift up your hands to the holy place and bless the Lord.

Then taking the holy diskos, he places it on the head of the Deacon, himself taking the holy chalice in his hands. If there is no Deacon, the Priest puts the aer on his own shoulders and takes the holy chalice in his right hand and the diskos in his left hand. Thus he goes out, preceded by the Deacon, and they make the great entrance, the candle-bearers being in front of the Deacon and the Deacon saying in a great voice:

All of you the Lord God remember in his kingdom always, now and ever and to the ages of ages.

And, when the Priest enters, the Deacon, who has entered before him, says to him:

Your Priesthood the Lord God remember in his kingdom always, now and ever and to the ages of ages.

And the Priest to him:

Your Diaconate the Lord God remember in his kingdom always, now and ever and to the ages of ages.

And the Priest places the holy chalice on the holy Table. Then he lifts up the holy diskos from over the head of the Deacon and places it on the left side of the holy chalice. Then he lifts up the veils from the holy diskos and the chalice and places them on the upper left side of the holy Table. And, taking the aer from around the shoulders of the Deacon and censing it, he covers the holy things. After this, taking the censer and with the Deacon saying

Do good, master!

the Priest, censing the holy things thrice, says once:

Do good, Lord, to Sion in your good pleasure and the walls of Jerusalem be rebuilt!

Then you will be well-pleased in sacrifice of righteousness, offering and whole-burnt offerings.

Then they will offer calves upon your altar.

And, giving up the censer and arranging the phelonion, and bowing his head a little, the Priest says to the Deacon:

Remember me, brother and co-liturgizer.

And the Deacon:

The Lord God remember your Priesthood in his kingdom, always, now and ever and to the ages of ages.

Then the Deacon, bowing his head, says to the Priest:
Pray for me, holy master.

The Priest, blessing the Deacon:

The Holy Spirit descend upon you and the power of the Most High overshadow you!

The Deacon:
The Spirit himself co-liturgize with us all the days of our life.
Remember me, holy master.

The Priest:

The Lord God remember you in his kingdom always, now and ever and to the ages of ages.

And the Deacon, after saying Amin and kissing the right hand of the Priest, says the litany of completion:

Let us complete our supplication to the Lord.
For the precious gifts set forth, let us pray to the Lord.

For this holy house and for those who enter it with faith, reverence, and fear of God, let us pray to the Lord.

For our deliverance from all affliction, wrath, danger, and necessity, let us pray to the Lord.

Help us, save us, have mercy on us and keep us, O God, by your grace.

The whole day, perfect, holy, peaceful, and sinless, let us ask of the Lord.

An angel of peace, faithful guide, guardian of our souls and bodies, let us ask of the Lord.

Pardon and remission of our sins and transgressions, let us ask of the Lord.

The things good and profitable for our souls, and peace for the world, let us ask of the Lord.

To complete the remaining time of our life in peace and repentance, let us ask of the Lord.

The completions of our life to be Christian, painless, blameless, and peaceful; and a good defense before the fearful judgment seat of Christ, let us ask.

Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and ever-virgin Mary, with all the saints, let us offer ourselves and one another, and our whole life to Christ God.

The Priest, after the holy gifts are placed upon the holy Table, says

the prayer of offering:

Lord our God, who created us and brought us into this life, who showed us ways to salvation and granted us a revelation of heavenly mysteries, you are the one who have placed us in this service by the power of your Holy Spirit. Therefore, Lord, be well-pleased that we become servants of your new testament, ministers of your holy mysteries; according to the magnitude of your mercy receive us as we draw near to your holy altar, so that we become worthy to offer you this reasonable and unbloody sacrifice for our own sins and for the unknowing errors of your people; having received it upon your holy, heavenly, and noetic altar as a scent of sweet fragrance, send down upon us in return the grace of your Holy Spirit.

Watch over us, O God, and behold this our worship, and receive it as you received the gifts of Abel, the sacrifices of Noah, the whole-burnt-offerings of Abraham, the priestly offices of Moses and Aaron, and the peace-offerings of Samuel. As you received this true worship from your holy apostles, so also in your goodness, Lord, receive these gifts from the hands of us the sinners, so that, having been counted worthy to liturgize blamelessly at your holy altar, we gain the reward of faithful and wise stewards on the fearful day of your righteous recompense,

Ekphonisis:

through the compassions of your only-begotten Son, with whom you are blessed, together with your all-holy, good, and life-creating Spirit, now and ever and to the ages of ages.

The choir: Amin.

The Priest blessing the people says:

Peace to all.

The choir: And to your spirit.

The Deacon:

Let us love one another, that with one mind we confess:

The choir: Father, Son, and Holy Spirit ...

The Priest, bowing thrice, kisses the covered gifts, first the holy diskos, then the holy chalice and then the edge of the holy Table before him, saying to himself:

I will love you, Lord, my strength. The Lord is my foundation and my refuge and my deliverer.

And, in concelebration, the Priests give the kiss of peace, kissing one another beginning from left to right, and also kissing one another's right hand, saying to one another, the first Christ is in our midst and the other He is and will be.

The Deacon:

The doors! The doors! In wisdom let us attend!

The Priest, lifting up the aer open and raising it up a little, gently shakes it over the holy gifts. Then, folding and kissing it, he places it with the other veils.

People: I believe in one God ...

The Deacon:

Let us stand aright! Let us stand with fear! Let us be mindful, that we offer the holy oblation in peace.

The choir: Mercy ...

The Priest fans the holy things with the ripidion or, in its absence, with the aer, and then says out loud:

The grace of our Lord Jesus Christ, the love of God the Father, and the communion of the Holy Spirit be with all of you.

The choir: And with your spirit.

Turning toward the people, the Priest blesses them and, lifting his both hands, says:

Let us have the hearts on high.

The choir: We have them toward the Lord.

And turning toward the east, he says:

Let us give thanks to the Lord.

The choir: It is proper and right.

The Priest, bowing, begins the holy anaphora:

Master, He-Who-Is, Lord God, Father ruler-of-all, who are to be worshipped, it is truly proper and right and befitting the majesty of your holiness to praise you, to hymn you, to bless you, to worship you, to give thanks to you, to glorify you, the only truly existing God, and to offer you this our reasonable worship with a shattered heart and spirit of humility, for it is you who have granted us the knowledge of your truth. And who is able to tell of your mighty works, to make all your praises heard, or to recount all your wonders at every moment?

Master of all, Lord of heaven and earth and of all creation both visible and invisible, who sit upon the throne of glory and behold the depths, Unoriginate, Invisible, Incomprehensible, Uncircumscribable, Immutable, Father of our Lord Jesus Christ, the great God and Savior, our hope, who is the Image of your goodness, the seal of your very likeness—showing forth in himself you, the Father—the living Word, the true God, the Wisdom before all ages, the Life, Sanctification, Power, the true Light, through whom the Holy Spirit was revealed, the Spirit of the Truth, the gift of sonship, the pledge of future inheritance, the firstfruits of eternal good things, the life-creating Power, the Fountain of sanctification, by whom enabled every rational and noetic creature worships you and sends up to you the everlasting hymn of glory, for all things together are your servants.

Angels, archangels, thrones, dominions, principalities, authorities, powers, and the many-eyed Cherubim praise you. Round about you stand the Seraphim, one with six wings and another with six wings; with two they cover their faces, with two they cover their feet, and with two they fly, crying out to one another with unresting mouths and never-silent hymns of glory,

out loud:

roaring, lowing aloud, crying out, and saying the triumphant hymn:

While this is said, the Deacon, taking the star from the holy diskos, makes the sign of the cross over it, and, closing and kissing it, puts it aside with the aer.

The choir: Holy, holy, holy, Lord of Savaoth! Heaven and earth are full of your glory! Osanna, in the highest! Blessed is he that comes in the name of "Lord"! Osanna, in the highest!

The Priest bowing prays:

With these blessed powers, Master who love mankind, we the sinners also cry out and say: holy are you truly and all-holy, and there is no measure to the majesty of your holiness, and holy are you in all your works, for with righteousness and true judgment you have brought about all things for us. You formed the human being by taking dust from the earth and honored him with your own Image, O God; you placed him in the paradise of delight, you promised him immortality of life and enjoyment of eternal good things in the observance of your commandments, but when he disobeyed you, the true God who had created him, and was led astray by the guile of the serpent and was put to death by his own transgressions, you, God, in your righteous judgment sent him forth from paradise into this world and returned him to the earth from which he was taken, providing for him the salvation through rebirth which is in your Christ himself. For truly you did not turn away from your creature whom you had made, O Good One, nor did you forget the work of your hands, but, through the tender compassions of your mercy, you watched over him in various ways: you sent forth prophets, you performed mighty works through your saints who in every generation have been well-pleasing to you, you spoke to us by the mouth of your servants the prophets, foretelling to us the salvation which was to be, you gave the law as a help, and you appointed angels as guardians.

And when the fullness of time had come, you spoke to us through your Son himself, through whom you also created the ages, who, being the radiance of your Glory and the Image of your being, upholding all things by the word of his power, did not think being equal to you, God and Father, a thing to be held onto, but, being God before all ages, he appeared on earth and lived among men, and, becoming incarnate of a holy virgin, he emptied himself, taking the form of a servant, becoming conformed to the body of our lowliness that he might make us conformed to the image of his glory.

For as by man sin entered into the world, and by sin death, so it pleased your Only-begotten Son, who was in the bosom of you, God and Father, born of a woman, the holy Birthgiver of God and ever-virgin Mary, born under the law, to condemn sin in his flesh, so that those who were dead in Adam might be made alive in your Christ himself; and living in this world, giving us commandments of salvation, turning us from the deceit of idols, he brought us to the knowledge of you, the true God and Father, obtaining us for himself as a treasured people, royal priesthood (or royal dwelling, Priesthood), a holy nation; and, cleansing us in water and sanctifying us with the Holy Spirit, he gave himself as a ransom to death, in which we were held captive, sold under sin; and, descending through the cross into hell, so that he might fill all things with himself, he loosed the pangs of death; and, rising on the third day, making for all flesh a path to the resurrection from the dead—since it was not possible for the source of life to be held by corruption—he became the firstfruits of the fallen asleep, the first-born of the dead, so that he is first all things in all; and, ascending into heaven, he sat down at the right hand of your majesty on high, and he will come again to render to each according to his works.

And he has left us as memorials of his saving passion these that we have set forth before you according to his commandments. For when he was about to go forth to his voluntary and ever-remembered and life-creating death, in the night in which he gave himself up for the life of the world, taking bread into his holy and pure hands and showing it to you, the God and Father, giving thanks, blessing, sanctifying, and breaking,

The Priest, pointing to the holy bread with his right hand, says out loud:

He gave it to his holy disciples and apostles, saying, "Take! Eat! This is my body which is broken for you for the remission of sins."

The choir: Amin.

The Priest praying says:

Likewise, taking also the cup of the fruit of the vine, mingling it, giving thanks, blessing and sanctifying,

And the Priest, again pointing to the chalice, says out loud:

He gave it to his holy disciples and apostles, saying, "Drink of it, all of you! This is my blood, the blood of the new testament, which is shed for you and for many for the remission of sins!

The choir: Amin.

The Priest, bowing again, says the prayer:

Do this in remembrance of me! For as often as you eat this bread and drink this cup, you proclaim my death and you confess my resurrection." Therefore, Master, we also, remembering his saving passions, the life-creating cross, the three-day burial, the resurrection from the dead, the ascension into heaven, the sitting at your right hand, the God and Father, and his glorious and fearful second coming,

out loud:

offering you your own of your own, on behalf of all and for all,[1]

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[1] Here the Simonopetra *Ieratikon* has προσφέρομεν (we offer) rather than προσφέροντες (offering).

While the Priest says these, the Deacon, if there is a Deacon, lifts up the holy gifts crossing his hands and takes the diskos with his right hand and the chalice with his left. If there is no Deacon, the Priest lifts them.

The choir: we hymn you, we bless you, we give thanks to you, O Lord, and we pray to you, O our God.

The Priest, bowing, prays:

Therefore, all-holy Master, we also, the sinners and your unworthy servants, who have been counted worthy to liturgize at your holy altar, not because of our own righteousness—for we have done nothing good upon the earth—but because of your mercies and your compassions, which you have so richly poured out upon us, we now dare to approach your holy altar and, setting forth the antitypes of the holy body and blood of your Christ, we implore you and call upon you, Holy of holies, that, by the good-pleasure of your Goodness, your Holy Spirit come upon us and upon these gifts here set forth, and bless them and sanctify and show

The Deacon: *Bless, master, the holy bread.*

The Priest, blessing over the holy bread, says:

this bread to be the precious body itself of our Lord and God and Savior Jesus Christ,

The Deacon: Amin.

Bless, master, the holy cup.

The Priest, blessing over the holy chalice, says:

and this cup to be the precious blood itself of our Lord and God and Savior Jesus Christ,

The Deacon: Amin.

Bless both holy things, master.

The Priest, blessing both the holy bread and the holy chalice, says:

poured out for the life and salvation of the world,

The Deacon: Amin! Amin! Amin!

The Priest bowing prays:

To unite all of us, who partake of the one bread and cup, with one another unto communion of the one Holy Spirit, and to let none of us partake of the holy body and blood of your Christ unto judgment or condemnation, but that we find mercy and grace with all the saints who from of old have been well-pleasing to you, forefathers, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, teachers, and every righteous spirit completed in faith,

And censing thrice before the holy Table, he says out loud:

especially with our all-holy, pure, most blessed and glorious Lady Birthgiver of God and ever-virgin Mary,

The choir: In you rejoices ...

Then[1] he gives the censer to the Deacon and bowing prays:

With the holy prophet, forerunner and baptist John, the holy, glorious, and all-laudable Apostles, the holy (name), whose remembrance we also fulfill, and all your saints, at whose intercessions watch over us, O God.

And remember all those who are fallen asleep in hope of the resurrection of eternal life (here he remembers by name the dead as he wishes), and rest them where the light of your face watches over them.

Again we entreat you, remember, Lord, your holy, catholic, and apostolic Church, which is from end to end of the inhabited world, and grant peace to her, whom you have obtained by the precious blood of your Christ, and establish this holy house until the consummation of the age.

Remember, Lord, those who have offered you these gifts and those for whom and through whom and on behalf of whom they have offered them. Remember, Lord, those who bring offerings and those who make acceptable sacrifices in your holy Churches, and those who remember the poor; reward them with your riches and heavenly gifts of grace, grant them heavenly things for earthly, eternal things for temporal, and incorruptible things for corruptible. Remember, Lord, those who are in deserts and mountains and caves and the hollows of the earth. Remember, Lord, those who live in virginity and piety and asceticism and a godly way of life.

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[1] At this point it is the custom for the Priest to bless the antidoron: Through the prayers of the Birthgiver of God, bless, O Lord, this bread, the antidoron of your saints!

Remember, Lord,[1] all our [*most-pious and most-faithful*] rulers whom you have ordained to rule upon the earth, [*crown them with a weapon of truth, a weapon of good pleasure, overshadow their head in the day of war, strengthen their arm, exalt their right, establish their kingdom, subject to them all barbarous nations that seek for wars,*] grant them deep and untroubled peace, speak good into their heart for your Church and all your people, so that we, in their tranquility, lead a calm and quiet life in all piety and godliness. Remember, Lord, every ruler and authority and our brothers in the palace and all the armies. Sustain those who are good in your goodness and make good those who are evil by your loving-kindness.

Remember, Lord, the people standing here and those who are absent for right reasons, and have mercy on them and on us according to the magnitude of your mercy, fill their store-houses with every good thing, preserve their marriages in peace and in oneness of mind, raise the infants, guide the young, support the aged, comfort the faint-hearted, gather the scattered, lead back those who have gone astray and join them to your holy, catholic, and apostolic Church. Free those who are troubled by unclean spirits, sail with those who sail, travel with those who travel, support the widows, protect the orphans, deliver the imprisoned, heal the sick. Remember, God, those who are in trials and mines and exiles, in bitter slavery and in any kind of affliction and necessity and distress, and all who entreat your great loving kindness, and those who love us and those who hate us, and those who have asked us, the unworthy, to pray for them. And remember all your people, Lord our God, and pour out your rich mercy upon all of them, granting all their petitions that are for salvation. And those whom we have not remembered through ignorance or forgetfulness or the multitude of names, remember yourself, O God, who know the age and name of each, who know each from his mother's womb.

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[1] When the rulers are not Orthodox, the italicized words between brackets may be omitted. Or another local practice may be followed at this petition.

For you, Lord, are the help of the helpless, the hope of the hopeless, the savior of the bestormed, the haven of the voyager, and the physician of the sick. Yourself be all things to all people, who know each and his petition, household and its need. Deliver, Lord, this city (or monastery), and every monastery, city, and countryside from famine, plague, earthquake, flood, fire, sword, invasion by enemies, and from civil war.

out loud:

First of all remember, Lord, our Archbishop (name). Grant him to your holy Churches in peace, safety, honor, health, and length of days, and cutting straight the word of your Truth.

The Deacon:

And those whom each of us calls to mind, and all mankind.

The Priest prays bowing:

Remember, Lord, all the episcopate of the Orthodox, those who cut straight the word of your Truth. Remember, Lord, according to the magnitude of your compassions, my unworthiness also; forgive my every transgression, both voluntary and involuntary, and withhold not, because of my sins, the grace of your Holy Spirit from the gifts here set forth. Remember, Lord, the priesthood, the diaconate in Christ, and every priestly and monastic order, and put none of us to shame, who stand around your holy altar.

Watch over us in your loving-kindness, Lord, reveal yourself to us in your rich compassions, grant us seasonable and healthful weather, bestow gentle showers upon the earth so that it bear fruit. Bless the crown of the year with your goodness, end the schisms of the churches, quench the ragings of the nations, quickly put down the uprisings of heresies by the power of your Holy Spirit. Receive us all into your kingdom, showing us to be sons of light and sons of day. Grant us your peace and your love, Lord our God, for you have given us all things, out loud:

and grant that with one mouth and one heart we glorify and praise your all-honorable and majestic name, of the Father and of the Son and of the Holy Spirit, now and ever and to the ages of ages.

The choir: Amin.

And the Priest, blessing the people, says:

And the mercies of our great God and Savior Jesus Christ be with all of you.

The Deacon:

Having remembered all the saints, again and again in peace let us pray to the Lord.

For the precious gifts offered and sanctified, let us pray to the Lord.

That our God who loves mankind, having received them upon his holy, heavenly, and noetic altar as a scent of spiritual fragrance, will send down upon us in return the divine grace and the gift of the Holy Spirit, let us pray.[1]

For our deliverance from all affliction, wrath, danger, and necessity, let us pray to the Lord.

Help us, save us, have mercy on us and keep us, O God, by your grace.

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[1] The petitions which follow, in italics, are either said only by the Deacon, or, even more properly, are omitted altogether, since they are imported here from the litany of completion.

The whole day, perfect, holy, peaceful, and sinless, let us ask of the Lord.

An angel of peace, faithful guide, guardian of our souls and bodies, let us ask of the Lord.

Pardon and remission of our sins and transgressions, let us ask of the Lord.

The things good and profitable for our souls, and peace for the world, let us ask of the Lord.

To complete the remaining time of our life in peace and repentance, let us ask of the Lord.

The completions of our life to be Christian, painless, blameless, and peaceful; and a good defense before the fearful judgment seat of Christ, let us ask.

Having asked for the unity of the faith and the communion of the Holy Spirit, let us offer ourselves and one another, and our whole life to Christ God.

The Priest bowing prays:

Our God, God who saves, teach us to thank you worthily for the benefits which you have done and do with us. Yourself, our God, who have received these gifts, cleanse us from every defilement of flesh and spirit, and teach us to accomplish holiness in fear of you, so that, receiving a portion of your holy things in the pure witness of our conscience, we be made one with the holy body and blood of your Christ; and that, having received them worthily, we have Christ dwelling in our hearts and we become a temple of your Holy Spirit.

Yes, our God, let none of us be guilty of these your frightful and heavenly mysteries, nor be weak in soul and body by partaking of them unworthily, but grant us, until our last breath, to receive a portion of your holy things worthily, as provision for eternal life and as acceptable defense at the fearful judgment seat of your Christ, so that we also, together with all the saints who from of old have been well-pleasing to you, become partakers of your eternal good things, which you have prepared for those who love you, O Lord;

out loud:

and count us worthy, Master, with boldness and without condemnation to dare call you, the heavenly God, "Father," and say:

The people: Our Father . . .

The Priest:

For yours is the kingdom, and the power, and the glory, of the Father and of the Son and of the Holy Spirit, now and ever and to the ages of ages.

The choir: Amin.

The Priest blessing the people:

Peace to all.

The choir: And to your spirit.

The Deacon:

Let us bow our heads to the Lord.

The Priest, bowing, prays:

Master, Lord, Father of compassions and God of every consolation, bless, sanctify, guard, strengthen, and empower those who have bowed their heads to you, withdraw them from every evil work, apply them to every good work, and count them worthy to partake without condemnation of these your pure and life-creating mysteries for remission of sins and for communion of the Holy Spirit,

out loud:

through the grace and compassions and love for mankind of your only-begotten Son, with whom you are blessed, together with your all-holy, good, and life-creating Spirit, now and ever and to the ages of ages.

The Priest prays:

Attend, Lord Jesus Christ our God, from your holy dwelling place and from the throne of glory of your kingdom, and come to sanctify us, you who are enthroned on high with the Father and are invisibly present here with us, and by your mighty hand deign to impart to us your pure body and precious blood, and through us to all the people.

Then he bows thrice, saying God, cleanse me, the sinner, and have mercy on me, and then I will exalt you, my God, my King!

The Deacon: Let us attend!

The Priest, holding the holy bread with the tips of the fingers of his both hands, lifts it up, making the sign of the cross over the holy diskos, saying aloud:

The holy things are for the holy!

The choir: One is holy, one is Lord . . . and then the Communion verses.

The Deacon: *Break, master, the holy bread.*

The Priest disjoints it into four parts, saying:

Broken and distributed is the Lamb of God, broken yet not divided, ever eaten yet never consumed, but sanctifying those who partake.

And he arranges them on the diskos crosswise,[1] thus:

ΙΣ

ΝΙ ΚΑ

ΧΣ

The Deacon: *Fill, master, the holy cup.*

The Priest, taking the upper laid down portion of the lamb (ΙΣ), makes with it the sign of the cross over the chalice and, placing it into the chalice, says:

The fullness of the Holy Spirit.

The Deacon: *Amin.*

The Deacon, taking the warm water, says to the Priest:

Bless, master, the warm water.

The Priest blesses it, saying:

Blessed is the warmth of your holy things, always, now and ever and to the ages of ages.

The Deacon, holding firmly the chalice with his left hand, pours the needed amount of the warm water into the chalice crosswise, saying:

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[1] The four parts of the Lamb should be placed on their sides and not upright (as the Lamb is sacrificed) and with the seals pointing out.

The warmth of the Holy Spirit. Amin.

The Priest, bowing his head, prays mystically with fear and piety, and approaching says:

Behold, I come forth to Christ, our immortal King and God.

Making first a metanoia and then a schima toward the Deacon and asking forgiveness, the Priest then takes the lower laid down portion of the holy bread (ΧΣ) and, breaking it into two pieces, places one piece in the palm of his right hand, saying:

To me, the unworthy Priest (name), is imparted the precious and all-holy body of our Lord and God and Savior Jesus Christ, for remission of my sins and for life eternal.

And thus he partakes of the piece in his hands with all care. And, wiping his right palm over the diskos with the sponge, he says quietly:

Deacon, come forth.

The Deacon: *Behold, I come forth ... Impart to me, master ...*

And, as the Deacon approaches from his right side, the Priest gives him in his palm the other piece of the portion of the holy bread, saying:

To you, the most-pious Deacon (name), is imparted the precious and all-holy body of our Lord and God and Savior Jesus Christ, for remission of your sins and for life eternal.

Then the Priest, taking with his left hand the tip of the holy cloth, places it underneath his lips, and with his right hand holds the holy chalice firmly, saying:

Again to me, the unworthy Priest (name), is imparted the precious and all-holy and life-giving blood of our Lord and God and Savior Jesus Christ, for remission of my sins and for life eternal.

And he partakes thrice from it, wiping with the cloth in his hand his own lips and the holy chalice, which he also kisses, saying:

This has touched my lips and will take away my iniquities and purge away my sins.

The Priest then summons the Deacon, saying:

Deacon, again come forth.

The Deacon: *Behold, I come forth ... Impart to me, master ...*

And, as the Deacon approaches from his left side, the Priest partakes the Deacon from the holy chalice thrice; the Priest, holding firmly the neck of the holy chalice with his right hand and the Deacon alone pushing thrice on its base, says:

Again to you, the most-pious Deacon (name), is imparted the precious and all-holy and life-giving blood of our Lord and God and Savior Jesus Christ, for remission of your sins and for life eternal.

When the Deacon has partaken, the Priest says:

This has touched your lips and will take away your iniquities and purge away your sins.

Then, after the Priest divides the other portions of the holy lamb, the Deacon takes the holy diskos and the sponge in his hands and wipes first the portions of the holy body into the holy chalice and afterwards all the other particles with care and piety. If there are many who wish to partake, he puts only the holy bread into the holy chalice. And thus he covers the holy chalice with the veil, putting the other veils and the star on the diskos. Then they open the door of the holy sanctuary.

The Priest, putting the holy tongs into the holy chalice, lifts it up and gives it to the Deacon, who shows it to the people saying:

With fear of God, faith, and love, come forth!

And if there are faithful who wish to partake, the Priest lifts up the holy chalice from the hands of the Deacon and communes them, saying to each one:

The body and blood of Christ.

And lastly after communion, he says:

For remission of sins and for life eternal.

And after the holy communion of the faithful,[1] the Priest blesses the people saying out loud:

God, save your people and bless your inheritance.

Then entering, the Priest places the holy chalice on the holy Table and immediately takes the censer, while the Deacon says:

Lift up, master.

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[1] If there are many to partake, there is also the practice to bring the chalice into the sanctuary immediately after all have partaken, and the Deacon, if there is a Deacon (if not, the Priest), wipes the remaining particles from the diskos into the chalice, saying: Wash away, Lord, the sins of all those remembered here, by your precious blood, through the prayers of all your saints.

The Priest censes thrice in front of the holy gifts, saying only once:

Be lifted up, God, above the heavens and your glory be over all the earth.

Then the Priest gives up the censer into the right hand of the Deacon and places the holy diskos with the veils and the star on his head. If there is no Deacon, the Priest takes the diskos and the chalice in his own hands and says quietly before the holy Table:

Blessed is our God ...

And out loud turning toward the people:

always, now and ever and to the ages of ages.

And he places the holy things on the holy prothesis while Let our mouth be filled is sung.

Then says[1]

The Deacon:

Upright! Having partaken of the divine, holy, pure, immortal, heavenly and life-creating, frightful mysteries of Christ, let us worthily give thanks to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by your grace.

Having asked that the whole day be perfect, holy, peaceful, and sinless, let us offer ourselves and one another, and our whole life to Christ God.

The Priest, having folded the iliton, prays the prayer after communion:

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[1] During this litany, the Priest gathers and consumes all the crumbs off the antiminsion. He then puts the sponge in the antiminsion and folds it up (upper, lower, right, and left side). He then folds the iliton.

We give thanks to you, Lord our God, for the partaking of your holy, pure, immortal and heavenly mysteries, which you have granted us for the well-doing and sanctification and healing of our souls and bodies. Yourself, Master of all, grant that the communion of the holy body and blood of your Christ be to us for faith unashamed, for love unfeigned, for fullness of wisdom, for healing of soul and body, for driving away of every adversary, for observance of your commandments, and for acceptable defense at the fearful judgment seat of your Christ,

Ekphonisis:

for you are our sanctification, and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages.

While this ekphonisis is said, the Priest takes the holy Gospel, makes with it the sign of the cross over the antiminsion, and, kissing it, puts it back in its place. Then turning toward the people, he says out loud:

Let us go forth in peace.

The choir: In the name of Lord.

The Deacon:

Let us pray to the Lord.

And, the Priest, going out of the sanctuary through the holy doors, reads out loud from before the icon of Christ[1] the prayer from behind the amvon:

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[1] Or, in some traditions, from the middle of the church.

Christ, our God—who receive as a sacrifice of praise and acceptable worship this reasonable and unbloody sacrifice from those who call upon you with their whole heart, Lamb and Son of God who take up the sin of the world, unblemished calf who do not bear the yoke of sin and were willingly sacrificed for us, who are broken yet not divided, eaten yet never consumed, but who sanctify those who eat; who, in remembrance of your voluntary passion and life-creating rising on the third day, have shown us to be partakers of the unutterable and heavenly and frightful mysteries of your holy body and your precious blood—preserve in your sanctification us, your servants, those who minister, and our [*faithful*] rulers, and the [*Christ-loving*] army, and the people standing here.

And grant us to meditate on your righteousness at every time and moment, so that, guided to your will and doing what is well-pleasing to you, we also become worthy of standing at your right hand when you come to judge the living and the dead. Deliver our brethren in prisons, watch over those in sickness, guide those in dangers on the sea [on land, and in the air], and rest the souls who are in their rest before us in hope of eternal life where the light of your face watches over them, and attend to all who implore your help, for you are the giver of good things and to you we send up glory, together with your unoriginate Father, and your all-holy and good and life-creating Spirit, now and ever and to the ages of ages.

The choir: Amin. Blessed be the name of "Lord" henceforth and forevermore. (3)

Then the Priest, entering through the beautiful gate, goes to the holy prothesis and prays, for the consumption of the holy things,

the prayer in the sacristy:

The mystery of your divine plan, Christ our God, has been accomplished and perfected as far as it is in our power, for we have had the memory of your death, we have seen the type of your resurrection, we have been filled with your unending life, we have enjoyed your inexhaustible delight, which also in the age to come be well-pleased to grant to us all, through the grace of your unoriginate Father and of your holy and good and life-creating Spirit, now and ever and to the ages of ages. Amin.

The Deacon: Let us pray to the Lord.

The Priest, standing in the beautiful gate, blesses the people saying:

The blessing and mercy of the Lord come upon you with his grace and love for mankind, always, now and ever and to the ages of ages.

The choir: Amin.

The Priest:

Glory to you, Christ God, our hope, glory to you!

The choir: Glory, now. Lord, have mercy. (3) Holy father, bless.

The Priest, going to the middle of the temple, makes the great apolysis. And on Sunday he begins saying He who is risen from the dead or, if it is a feast of the Lord, with what is proper to it, and on another day:

Christ our true God, through the intercessions of his all-pure and all-blameless holy Mother; by the power of the precious and life-creating Cross; by the protections of the honorable bodiless powers of heaven; through the supplications of the honorable, glorious prophet, forerunner and baptist John, of the holy, glorious and all-laudable Apostles, of the holy, glorious and right-victorious martyrs, of our venerable and God-bearing fathers, of our father among the saints Basil, Archbishop of Caesarea in Cappadocia, the Great, revealer-of-heaven, of the holy and righteous ancestors of God, Ioakeim and Anna, of the holy (of the day), whose remembrance we also fulfill, and of all the saints, have mercy on us and save us, as one who is good and loves mankind.[1]

Then the Priest, blessing the people, says:

The Holy Trinity keep all of you.

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[1] Some traditions omit what follows with the exception of Through the prayers.

And, while the psalm I will bless the Lord is read, the Priest distributes the antidoron to the people, saying to each one:

The blessing and mercy of the Lord come upon you.

And when the distribution of the antidoron is finished, he says:

Through his grace and love for mankind, always, now and ever and to the ages of ages. Amin.

The psalm being completed, he turns to the east and says:

Through the prayers of our holy fathers, Lord Jesus Christ God, have mercy on us.

And, entering through the beautiful gate into the holy sanctuary, if there is no Deacon, he goes to the holy prothesis and consumes the holy things with fear and all care and washes his hands. And thus he takes off his priestly vestments and, venerating, leaves thanking God.

ORDER
OF THE VESPERAL
DIVINE LITURGY
OF THE GREAT BASIL

The Priest, taking the kairos according to custom before the beginning of Vespers, while the Hours are read, begins the Proskomidi as is the custom at the divine Liturgy during the day.

Then, at the time for the beginning of the divine Liturgy, the Priest says out loud Blessed is the kingdom of the Father ..., and begins to read before the holy Table the prayers of lamp-lighting, the Superior reading the introductory psalm, after which he says the litany of peace and the ekphonisis For to you is due all glory.

While the stichos Let my prayer arise straight is sung, the Priest, blessing the incense, begins censing according to custom.

Then when the Glory, now of the troparia of crying out is sung, the little entrance is made with the Gospel, at which the Priest says the prayer Master Lord our God, who have set upright, and then Wisdom! Upright!, after which is sung O joyful light. And, if there is a prokeimenon of the readings, the Priest says out loud The evening prokeimenon.[1] The reader then reads the prokeimenon and the stichos. The Priest: Wisdom. The reader reads the title of the reading. The Priest: Let us attend. Thus he does at each reading.

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[1] In some traditions, the Deacon or the Priest says the stichoi of the prokeimenon. They are included here on pages 180-183.

After the completion of the readings he says out loud: Let us pray to the Lord and the ekphonisis For you are holy, our God. After this is sung the Trisaghion or As many as have been baptized into Christ, have been clothed with Christ. Alliluia.

Then the Apostle, the Gospel, and the others of the Liturgy of the Great Basil.

• One must know that at litanies, namely at Let us complete our supplication to the Lord, at Having remembered all the saints, and after the divine partaking at Upright! Having partaken, the Priest ought to say our evening supplication or The whole evening, perfect, instead of The whole day, perfect.

All others are as also in the Liturgy.

ὁ ἅγιος
Βασίλειος
ὁ μέγας
+ ὁ ὢν
δέσποτα
κε ὁ θεὸς
πάτερ

THE APOLYSES
OF THE FEASTS OF THE LORD

At the Nativity of Christ:

He who was born in a cave and was laid in a manger for our salvation, Christ our true God ...

At the Circumcision:

He who on the eighth day accepted to be circumcised in the flesh for our salvation ...

At holy Theophany:

He who accepted to be baptized in the Jordan for our salvation ...

On Palm Sunday in the evening
and until the Matins and Hours of Great Thursday:

He who is coming to his voluntary passion for our salvation ...

On Great Thursday
(Divine Liturgy of St. Basil
until the Vespers of Great Friday and Compline):

He who through surpassing goodness, in the washing of the feet of the disciples, and condescending even unto the cross and the grave, revealed humility as the virtuous way ...

At the apolysis of the holy Passions (Matins and Hours of Great Friday):

He who suffered spittings and whippings and beatings and crucifixion and death for the salvation of the world ...

On holy and Great Friday and Great Saturday (Vespers of the descent from the Cross, Compline of Great Friday, Matins and Hours of Great Saturday):

He who for us men and for our salvation received in the flesh the fearful passions and the life-creating Cross and the voluntary burial ...

EISODIKA

SUNG ON THE FEASTS OF THE LORD

At the Nativity of Christ:

From the womb before the morning star I have begotten you; the Lord swore and will not change his mind: You are a Priest to the age, according to the order of Melchizedek.

Son of God, who were born of a virgin, save us who sing to you: Alliluia!

At the Circumcision:

Come, let us worship and fall down before Christ.

Son of God, who were circumcised in the flesh, save us who sing to you: Alliluia!

At the holy Theophany:

Blessed is he that comes in the name of "Lord," the Lord is God and has revealed himself to us.

Son of God, who were baptized by John in the Jordan, save us who sing to you: Alliluia!

At the Annunciation of the Birthgiver of God:

Proclaim from day to day the Salvation of our God.

Son of God, who were incarnated for us, save us who sing to you: Alliluia!

APOLYTIKIA

ANASTASIMA WITH THEOTOKIA

Tone one

Apolytikion

The stone being sealed* by the Jews,* and the soldiers guarding* your pure Body,* you rose on the third day, O Savior,* granting life to the world;* for this the powers of heaven* cried out to you, Giver of life*: Glory to your resurrection, O Christ,* glory to your kingdom,* glory to your governance,* One who alone love mankind.

Theotokion

Gabriel saying to you, O Virgin, "Rejoice,"* with his voice the Master of all became incarnate* in you, the holy ark,* as righteous David said,* and you were shown larger than the heavens,* bearing your Creator.* Glory to him who dwelt in you,* glory to him who came forth from you,* glory to him who freed us* through your child-bearing.*

Tone two

Apolytikion

When you descended to death,* Life immortal,* then you put hell to death* with the lightning of your divinity;* but when you also raised the dead* out of the depths below,* all the powers beyond the heavens* cried out:* Giver of life, Christ our God, glory to you!*

Theotokion

All your mysteries* are beyond thought,* Birthgiver of God,* all beyond glory;* being sealed in purity* and guarded in virginity,* you were known as a mother without deceit,* birthgiver to the true God.* Implore him* that our souls be saved!*

Tone three

Apolytikion

Let those in heaven rejoice,* let those on earth be glad,* that the Lord has made* dominion with his arm,* he has trampled down death by death,* has become the first-born of the dead,* has rescued us from the bowels of hell,* and has granted the world* great mercy.*

Theotokion

We hymn you, Virgin Birthgiver of God,* who mediated the salvation of our race;* for, in the flesh taken from you,* your Son and our God* accepted the passion though the cross* and has redeemed us from corruption,* as one who loves mankind.*

Tone four

Apolytikion

The women disciples of the Lord* learning from the angel* the bright preaching of the resurrection* and casting away the ancestral sentence,* said loudly to the apostles:* Death has been despoiled,* Christ God has awoken,* granting the world* great mercy.*

Theotokion

The Mystery hidden from before the ages* and unknown to angels* has been shown to those on earth through you, O Birthgiver of God*—God incarnate in a union without confusion* and willingly accepting the cross for us,* by which he raised the first-formed* and saved our souls from death.*

Tone plagal one

Apolytikion

Let us the faithful hymn and bow down* before the Word co-unoriginate* with Father and Spirit,* born from a Virgin* for our salvation;* for he was well-pleased to ascend* on the cross in the flesh* and endure death* and, by his glorious resurrection,* awake those who had died.*

Theotokion

Rejoice, impassable gate of the Lord!* Rejoice, wall and shelter of those who flee to you!* Rejoice, unbestormed haven and unwedlocked,* who bore in the flesh* your Maker and God!* Do not cease to intercede* for those who hymn and bow down* before the One born of you.*

Tone plagal two

Apolytikion

The angelic powers at your grave* and the guards became as dead,* and Mary stood by the tomb* seeking your pure body.* You despoiled hell,* being untested by it;* you met the Virgin,* granting life.* Lord, risen from the dead,* glory to you!*

Theotokion

You who called the blessed one your Mother,* came to the passion of your own will,* shining forth on the cross* as you wished to seek out Adam,* and saying to the angels:* Rejoice with me,* for the lost drachma has been found!* You who wisely ordered all things, glory to you!*

Tone grave

Apolytikion

Bringing death to naught by your cross,* you opened paradise to the thief,* changed the lament of the myrrhbearers,* and ordered your apostles* to proclaim* that you had risen, O Christ God,* granting the world great mercy.*

Theotokion

As the treasury of our resurrection,* all-hymned Lady, bring up from the pit* and from the depth of falls* those who hope in you;* for you saved the ones subject to sin* giving birth to Salvation,* O virgin before childbearing,* virgin yet in childbearing* and virgin still after childbearing.*

Tone plagal four

Apolytikion

You came down from on high, O tender-hearted One,* you accepted a three-day burial,* so that you free us from the passions.* Our Life and Resurrection,* Lord, glory to you.*

Theotokion

You who were born for us from a virgin* and endured crucifixion, O Good one,* who by death despoiled death* and revealed the resurrection as God,* do not overlook the ones you fashioned with your hand,* show us your love for mankind, O Merciful one,* accept the one who bore you, the Birthgiver of God* who intercedes for us,* and save, our Savior,* a people in despair.*

KONTAKIA OF THE FEASTS

OF THE LORD OR OF THE MOTHER OF GOD

Of the Forefeast of the Nativity of Christ.
Tone three. Automelon.

The Virgin today* comes to the cave* to give birth ineffably* to the Word before the age.* Dance,* world who hear this!* Glorify, with angels and the shepherds,* him who willed to be manifest,* a new child,* the God before the ages.

Of the Nativity of Christ.
Tone three. Automelon.

The Virgin today* gives birth to the one above being,* and the earth brings the cave* to the unapproachable one;* angels* with shepherds glorify,* and magi* journey with a star,* since for us is born* a new child,* the God before the ages.

Of the Circumcision of Christ.
Tone three. The Virgin today.

The Lord of all* suffers circumcision,* and as a good one cuts off* the errors of mortals.* He gives* today salvation to the world.* And also the High priest and light-bearer* of the creator,* the divine mystic* of Christ, Basil,* rejoices* in the highest.

Of the Forefeast of Theophany.

Tone four. Today you have revealed.

Into the streams of Jordan* today* the Lord* cries out to John:* "Do not be afraid to baptize me;* for I have come to save* Adam the first-formed."

Of holy Theophany.

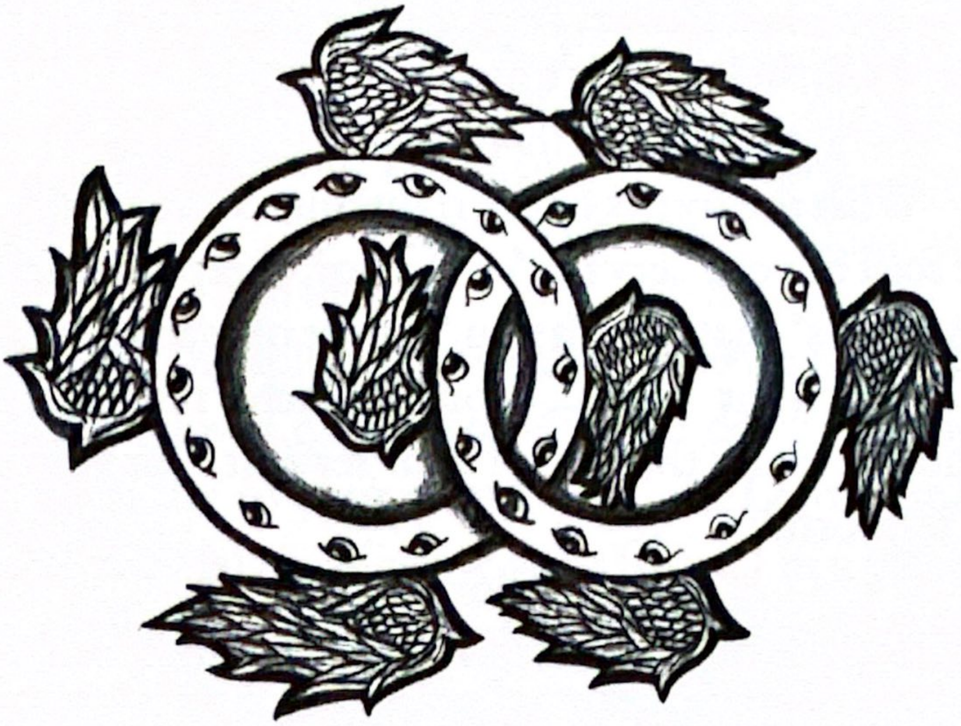
Tone four. Automelon.

Today you have appeared* to the inhabited world,* and your light, Lord,* has been signed upon us,* who in knowledge hymn you:* "You have come, you have appeared,* O unapproachable Light."

Of the Annunciation of the Birthgiver of God.

Tone plagal four. Automelon.

To you defender leader,* Birthgiver of God,* I, your city* delivered from dread,* ascribe this thankful feast of victory.* But as one who has invincible dominion,* free me from all dangers,* so that I cry to you:* "Rejoice, Bride unwedded!"



BURIAL

The trisaghion being sung over the one fallen asleep or over the kollyva, the Priest, wearing the epitrachilion and putting incense in the censer, says out loud Blessed is our God ... And those present begin the trisaghion All-holy Trinity, Our Father, during which the Priest—or the Deacon, if there is one—censes and then the Priest says For yours is the kingdom. After which the following troparia are sung:

Tone four.

With the spirits of the righteous completed,* rest the soul of your servant,* O Savior,* keeping it in the blessed life* that is with you,* Lover of mankind.

Into your repose, Lord,* where rest all your saints,* rest also the soul of your servant,* for you only are immortal.

Glory.

You are our God* who descended into hell* and loosened the pains* of those who had been bound;* yourself also rest, Savior,* the soul of your servant.

Now.

Only immaculate* and pure Virgin,* who bore God seedlessly,* intercede that the soul of your servant* be given mercy and forgiveness.

The Deacon, or the Priest if there is no Deacon, taking the censer and censing at each petition, while the choir sings Lord, have mercy (3), says:

Have mercy on us, O God, according to your great mercy, we pray you, hear and have mercy.

Again we pray for the rest of the soul of the fallen asleep servant of God (name) and that he (or she) be forgiven every transgression, both voluntary and involuntary.

So that the Lord God establish his (or her) soul where the righteous rest.

The mercies of God, the kingdom of heaven, and remission of his (or her) sins, let us ask of Christ, the immortal king and our God.

The choir: Grant, O Lord.

The Deacon: Let us pray to the Lord.

The choir: Lord, have mercy.

And the Priest says the prayer:

God of the spirits and of all flesh, who have trampled down death, brought the devil to naught and given life to your world, yourself, Lord, rest the soul of your fallen asleep servant (name) in a place of light, a place of refreshment, a place of repose, where all pain, grief, and sighing have fled away. As a good God who love mankind, forgive his (or her) every sin in word or deed or thought; for there is no human who lives and does not sin, for you alone are without sin, your righteousness is righteousness to the age, and your word is truth,

for you, Christ our God, are the resurrection, the life, and the rest of your fallen asleep servant (name), and to you we send up glory, together with your unoriginate Father and your all-holy, good, and life-creating Spirit, now and ever and to the ages of ages.

Glory to you, Christ God, our hope, glory to you!

Then Glory, now and the rest, and the Priest does the apolysis thus:

He who, as immortal king, has authority over the dead and the living and rose from the dead, Christ our true God, through the intercessions of his all-pure and all-blameless holy Mother, of the holy, glorious and all-laudable Apostles, of our venerable and God-bearing fathers, of the holy and glorious forefathers Abraham, Isaac and Jacob, of the holy and righteous friend of Christ Lazarus of four days, and of all the saints, establish the soul of his servant who has gone from us in the tents of the righteous, rest him/her in the bosom of Abraham and count him/her with the holy and righteous, and have mercy on us and save us, as one who is good and loves mankind.

Eternal your memory, our brother/sister worthy of blessedness and ever-remembered. (3)

Through the prayers of our holy fathers, Lord Jesus Christ God, have mercy on us.

ORDER OF PRIESTLY CO-LITURGIZING

At the co-liturgizing of two Priests with one Deacon

At the kairos

The first Priest: gives the blessing, says Heavenly king, the ekphonisis For yours is the kingdom and the troparion Have mercy on us, Lord, says the prayer Lord, stretch forth your hand, after which he also does the apolysis. He also covers and does the apolysis of the proskomidi.

The second Priest: says Glory to the Father and the troparion Lord, have mercy on us. The Deacon does the rest.

At the Divine Liturgy

The first Priest: says those appointed before it, Heavenly king, Glory to God in the highest, blesses the Deacon, says out loud Blessed is the kingdom, the ekphonisis after the litany of peace For to you is due all glory, he alone reads in the hearing of all the Priests co-liturgizing with him the entire prayers of the Divine Liturgy, blesses the entrance and the people, says according to custom Peace to all, gives peace to the reader of the Apostle, blesses and gives peace to the Deacon who proclaims the Gospel, before and after the Gospel, says the ekphonises before the thrice-holy hymn For holy are you, our God, the one after the prayer of the ektenia for you are a merciful God and love mankind, after the second prayer of the faithful, so that guarded always by your might, censes at the cherubikon, enters with the holy chalice, says the ekphonisis Through the compassions, then The grace of our Lord, Let us have our hearts, Let us give thanks to the Lord, Take eat, Drink of it, and, if it is the custom, Offering your own of your own, says entirely those of the holy anaphora and Especially for our all-holy, together with the other Priest First of all remember, Lord, then And grant that with one mouth, And the mercies of our great God, The holy things are for the holy, partakes the Deacon and the faithful, says God, save your people, and Always, now and ever, the prayer at the prothesis Christ our God, who are yourself the fullness, then The blessing and mercy of the Lord, and does the apolysis and distributes the antidoron.

The second Priest: says the ekphonises of the first little litany For yours is the dominion and of the second For you are a good God and love mankind, the ekphonises after the prayer of the catechumens That they also, and after the first prayer of the faithful For to you is due all glory, the ekphonisis Roaring, lowing aloud, and together with the first Priest First of all remember, Lord, the ekphonises And count us worthy, Master, For yours is the kingdom, Through the grace and compassions, and For you are our sanctification, then says Let us go forth in peace and reads the prayer from behind the amvon.

• One must know that, when two Priests and one Deacon co-liturgize, the second Priest stands on the left side of the first Priest, and the Deacon on his right, but when there are only the two Priests, the second Priest stands on the right side of the first both during the kairos and the divine Liturgy.

• One must also know this. Before each ekphonisis the first Priest by order, bowing his head gently, indicates to the Priest whose turn it is to say out the ekphonisis, and he accepting does the same.

At the co-liturgizing of three Priests with one Deacon

The first Priest: says those which have been written above.

The second Priest: says the ekphonisis of the first little litany For yours is the dominion, the ekphonisis after the prayer of the catechumens That they also, the ekphonisis Roaring, lowing aloud, together with the other Priests First of all remember, Lord, the one after the prayer of the Lord For yours is the kingdom, and after divine communion the ekphonisis For you are our sanctification.

The third Priest: says the ekphonisis of the second little litany For you are a good God and love mankind, the ekphonisis of the first prayer of the faithful For to you is due all glory, together with the other Priests First of all remember, Lord, the ekphonises And count us worthy, Master and Through the grace and compassions, then says Let us go forth in peace and reads the prayer from behind the amvon.

At the co-liturgizing of four Priests with one Deacon

The first Priest: says all those belonging to him as above.

The second Priest: says the ekphonisis of the first little litany For yours is the dominion, the ekphonises of the first prayer of the faithful For to you is due all glory, the one after the prayer of the Lord For yours is the kingdom, then says Let us go forth in peace and reads the prayer from behind the amvon.

The third Priest: says the ekphonisis of the second little litany For you are a good God and love mankind, the ekphonises Roaring, lowing aloud and Through the grace and compassions.

The fourth Priest: says the ekphonisis of the prayer of the catechumens That they also, the ekphonisis And count us worthy, Master and after divine communion For you are our sanctification.

At the co-liturgizing of five Priests with one Deacon

The first Priest: says all those belonging to him.

The second Priest: says the ekphonisis of the first little litany For yours is the dominion, the ekphonisis Roaring, lowing aloud, and after divine communion For you are our sanctification.

The third Priest: says the ekphonisis of the second little litany For you are a good God and love mankind, the ekphonisis And count us worthy, Master and after divine communion says Let us go forth in peace and reads the prayer from behind the amvon.

The fourth Priest: says the ekphonisis of the prayer of the catechumens That they also, and the ekphonisis after the prayer of the Lord For yours is the kingdom.

The fifth Priest: says the ekphonisis of the first prayer of the faithful For to you is due all glory, and the ekphonisis Through the grace and compassions.

At the co-liturgizing of Priests without Deacon

If it happens that Priests co-liturgize without a Deacon, then all the parts of the Deacon, the litany of peace, the little litanies, ektenia, the litany of completion and the rest of the petitions are distributed to the Priests, who, by the rule of co-liturgizing written above, foresee how they do the ekphonises from one side to the other, such as:

The first Priest: says the litany of peace, the ektenia, and the litany of completion at all co-litugizings, and, wherever it is the custom, does the entrance with the Gospel at the little entrance, with the chalice at the great entrance, and reads the holy Gospel, or, otherwise, as is the custom.

The second Priest: says the first little litany, and, when he foresees, the second little litany, with their ekphonises, the other foreseen petitions and, at the co-liturgizing of only two Priests, the litany Having remembered all the saints.

The third Priest: says the second little litany, the other petitions foreseen by him, and, at the co-liturgizing of three or five Priests, the litany Having remembered all the saints.

The fourth Priest: says the litany of the catechumens with its ekphonisis, at the co-liturgizing of four Priests the litany Having remembered all the saints, and, at the co-liturgizing of five Priests, the ekphonisis after the prayer of the Lord For yours is the kingdom.

The fifth Priest: says the first litany of the faithful with its ekphonisis and the ekphonisis after the bowing of the heads Through the grace and compassions.

Know these also:

- At all co-liturgizings the last Priest by order says out loud those appointed before the reading of the Apostle [Let us attend, Wisdom,] Let us attend, Wisdom, Let us attend, enters with the holy diskos and does the censing before the Gospel. And in monasteries the Priest of the day, and in parishes the second Priest by order, if there is the custom, does the proskomidi, the covering of the holy gifts, and the censing that goes with it.

- If the customs differ by place and circumstance, or if some litany or petition is left out, or if more than five Priests co-liturgize, then the custom is that the first Priest distributes the priestly ekphonises according to his judgment, keeping for himself the ones which are more significant and vital.

It is well agreed that all of the above rules of co-liturgizing change when a High Priest co-liturgizes. And thus the manner in which the ekphonises belonging to the Priests are distributed is different.

- The eisodikon, apolytikion, kontakion or trisaghion of the sanctuary are sung by the co-litugizing Priests only once, at significant patriarchal, synodal, or High-priestly co-liturgizings or at the great feasts or commemorations of the Lord or of the Mother of God. The censing after the little entrance is done only by the High Priest and not by a Priest, because it is a High-priestly privilege, and not priestly.

ORDER
OF HIGH-PRIESTLY
CO-LITURGIZING

At the kairos and prothesis

The Priests that are about to co-liturgize make each two metanoias to the High Priest, who is on the throne, and enter through the southern gate into the holy sanctuary, where they vest each with his own priestly vestments.

Then the Priest of the day in monasteries, or, if there is the custom, the second Priest by order in parishes, does the proskomidi and does not complete it, but, after the taking out of the particles of the Birthgiver of God and of the saints, he covers the holy chalice with one of the veils, without blessing the union. For it is clear that the liturgizing High Priest completes the prothesis while the cherubikon is sung, before the great entrance.

When the doxology is sung, the Priests first go out, beginning with the last one to the first by order, then the Deacons and with them the High Priest. They stand on each side of the High Priest, with the Deacons who carry the dikirotrikira.

The Deacons say the petitions of the ektenia and of the litany of completion, the High Priest says the ekphonises and the apolysis.

At the vesting on the solea

At festal Liturgies, as it is set that the High Priest vests in the middle of the naos or of the solea, immediately after the doxology the Deacons say out loud **Priests, come out!** and **Come out, Priests!**, and the Priests, carrying the High-priestly vestments on trays or on their arms, come out of the sanctuary by their offices or by the dates of their ordination, beginning with the last one to the first by order—who also carries the High-priestly staff—and stand on each side of the High Priest in the middle of the naos, where the throne is placed.

During the vesting of the High Priest, the Priests who have up along their arms the High-priestly vestments give them in order to the Deacons, who also vest the High Priest.

At the beginning of the Divine Liturgy

After those spoken by rule by the Deacon, It is time for the Lord and the usual others, the Priests in order kiss the hand of the High Priest, who blesses each one of them. Then the first Priest, bowing a little to the High Priest together with the first Deacon, enters through the beautiful gate into the holy sanctuary and, venerating the holy Gospel and the holy Table, says out loud Blessed is the kingdom ..., and the Deacon recites the litany of peace. During the supplication For our Archbishop ... the Priest turns and makes a schima toward the High Priest at the same time with the Deacon. Thus he also does after the ekphonisis For to you is due all glory.

The other Priests do the same, entering the sanctuary and also after each ekphonisis. The second Priest by order enters before the completion of the first antiphon or of the first stasis of the typika, and says out loud For yours is the dominion, while the third Priest by order, together with all the other Priests, enters before the end of the second antiphon or of the second stasis of the typika and says out loud For you are a good God, the High Priest handing over the staff to one of the Priests.

At the little entrance

During the little entrance the Deacons go out first and the Priests follow in their order, and then they stand on each side of the High Priest. Then they sing with him the eisodikon and enter into the holy sanctuary following him.

The Priests, entering, form ranks on each side of the holy Table according to their office or by the dates of their ordination, and, after the end of the apolytikia, the appointed kontakion is sung from the sanctuary by the High Priest and the Priests.

At the trisaghion and the phimi

After the ekphonisis For you are holy, our God the trisaghion hymn is sung thus: the first and second times by the choir and the third time by the Priests from the sanctuary. Then the fourth time by the right choir, and the fifth from the sanctuary. Glory to the Father, now, and Holy immortal by the choirs.

Then the trisaghion called "of the sanctuary" is sung by the Priests slowly in three stases, at which the High Priest, going out on the solea, says in continuation thrice the Lord, Lord, watch over from heaven, after which the Priests sing the end of the trisaghion Have mercy on us, and the Deacon says out loud Power.

After the trisaghion the first Lord, save the pious is said out loud by the Deacon, wherefore the Priests repeat singing it once. Thus they do also during And hear us.

After the ekphonisis by the Deacon first of the phimi of the Ecumenical Patriarch, in his jurisdiction,[1] the Priests sing it together with the High Priest. After the ekphonisis of the liturgizing High Priest, the Priests alone sing it making a schima to the High Priest, who is also blessing them.

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[1] Or, in other jurisdictions, of the highest bishop of that jurisdiction.

At the great entrance

After the covering of the precious gifts by the High Priest in the prothesis, the first Priest by order takes from the hands of the High Priest the holy chalice, the second the omophorion and the others in order the holy tongs, the holy spear or crosses. And the great entrance is done, the Priest carrying the omophorion going first—who then puts it on the shoulders of the High Priest and afterwards stands at his left—the Deacons with the censers and the holy diskos, the Priest holding the holy chalice and the other Priests by order, who stand on each side of the first Priest by order, and face toward the east.

The High Priest remembers the living and the first Priest, standing in the middle of the naos or of the solea, says out loud Your High Priesthood the Lord God remember in his kingdom, always ... and hands the holy chalice to the High Priest, kissing his right hand, and stands at his right, who now remembers the dead. Then he enters into the sanctuary, the Priest and the Deacons following.

At the kiss of peace

Whenever the Deacon says Let us love one another, the High Priest first kisses the precious gifts and stands before the holy Table to the right side. Then the Priests come similarly in order, kiss the precious gifts, they also saying to themselves I will love you, Lord, my strength, and then kiss the crosses on the omophorion of the High Priest, going from the left first to the right, and then his right hand, while he is saying Christ is in our midst, at which they greet with He is and will be.

At the Creed and the holy anaphora

While I believe is recited, the High Priest bows his head over the holy Table, and the Priests hold the open aer from the four sides over his head and shake it gently until the High Priest stands straight.

After the ekphonisis by the High Priest of First of all remember, Lord, the Priests repeat it remembering his name and bowing their heads toward him.

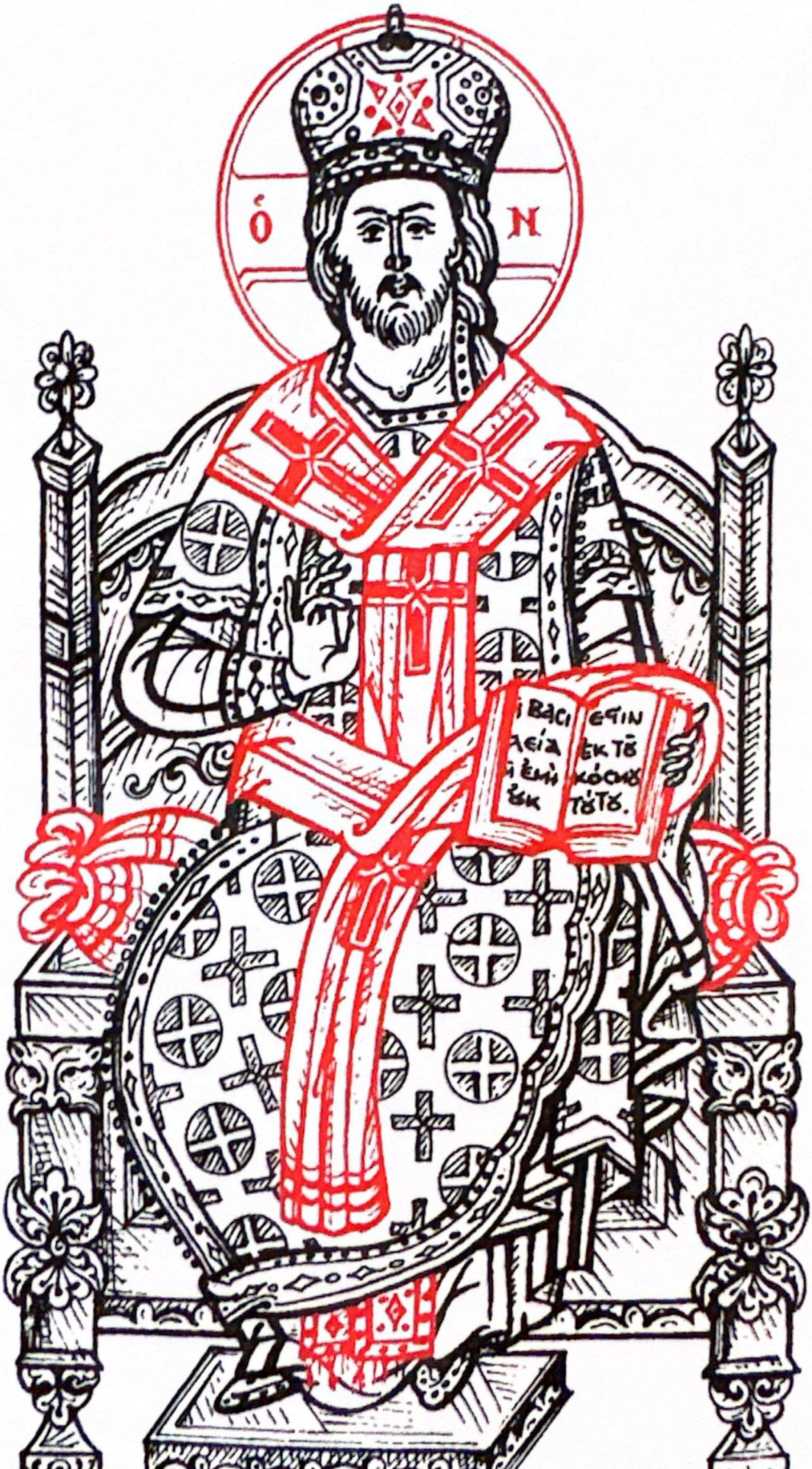
At the divine Communion and the apolysis

The High Priest, partaking first of the precious body and blood of the Lord, summons and communes in order the Priests first from the holy bread and then from the holy chalice, according to the order prescribed in the divine Liturgy.

The first Priest says out loud For you are our sanctification, as well as the prayer before the amvon.

Then, starting from the last to the first by order, the Priests go out and stand on each side of the High-priestly throne and the first Priest makes the apolysis, saying Through the prayers of our holy master.

After these they enter the sanctuary and take off their vestments.


ὁ
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APPENDICES

SERVICE OF THE GREAT SANCTIFICATION OF THE WATER

AT THEOPHANY

After the prayer behind the amvon, we all go out to the font of the aghiasma, first the Deacons with candles and censer, then the Priest vested in full white vestments and holding in his right hand the precious cross and a bunch of basil leaves, which is the aghiastis, and in his left the holy Gospel, while the following idiomela are sung. And coming to the font, the Deacon censes the holy Gospel, the precious cross, the water, the icons, the Priest, and all the people.

Tone eight.

The voice of the Lord upon the waters ...

Today the nature of the waters ...

As a human in the river ...

Glory. Now.

Same tone.

At the voice of the one crying in the desert ...

And immediately the three readings.

The Reading is from the prophecy of Isaïas.

The Deacon at each: Wisdom! Let us attend!

Then the prokeimenon. Tone three.

The Deacon: Let us attend!

The Lord is my illumination and my Savior ...

The Lord is the defender of my life ...

The Deacon: Wisdom!

The Apostle

The Reading is from the first epistle of Paul to the Corinthians.

The Deacon: Let us attend!

(Ch. 10:1-4)

Brethren, I do not want you not to know, that our Fathers were all under the cloud and all passed through the sea. And they were all baptized into Moses in the cloud and in the sea. And they all ate the same spiritual food. And they all drank the same spiritual drink--for they drank from the spiritual rock that followed them--and that the rock was Christ.

Alliluia. Tone four.

The voice of the Lord is upon the waters.
The God of glory thundered upon the waters.

While the Alliluia is sung, the Deacon censes according to order.

Then the Deacon:

Wisdom! Upright, let us hear the holy Gospel.

The Priest: Peace to all.

The reading from the holy Gospel according to Mark.

The Deacon: Let us attend!

And the Priest reads the evangelical pericope:

(Ch. 1:9-11)

At that time Jesus came from Nazareth in Galilee and was baptized by John in the Jordan. And immediately, as he was coming up from the water, he saw the heavens parted open and the Spirit like a dove coming down upon him. And there was a voice from heaven, You are my beloved Son, in whom I am well pleased.

And immediately the Deacon says the litany of peace of the blessing of water:

In peace let us pray to the Lord.

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the stability of the holy Churches of God, and for the union of all, let us pray to the Lord.

For this holy house and for those who enter it with faith, reverence, and fear of God, let us pray to the Lord.

For our Archbishop (name), for the honorable priesthood, the diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

For the civil authorities of this country and for those serving in its armed forces, let us pray to the Lord.[1]

For our Father/Mother, Hieromonk/Nun (name), and for all our brotherhood/sisterhood in

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[1] Or another local equivalent of this petition may be said here. The Simonopetra Ieratikon has: *For our most-pious and God-protected rulers, the whole palace and their armies, let us pray to the Lord. // For His aid and the subduing of every enemy and adversary under their feet, let us pray to the Lord.*

Christ, let us pray to the Lord.

For this holy monastery (or city/town), for every monastery, city, and countryside, and for those who in faith dwell in them, let us pray to the Lord.

For good temperance of the air, abundance of the fruits of the earth, and for peaceful seasons, let us pray to the Lord.

For travelers by land, sea, and air, the sick, the suffering, the imprisoned, and for their salvation, let us pray to the Lord.

For these waters to be sanctified by the power and operation and descent of the Holy Spirit, let us pray to the Lord.

For the cleansing operation of the Trinity beyond all being to come down upon these waters, let us pray to the Lord.

For the grace of redemption, the blessing of the Jordan to be given them, let us pray to the Lord.

For us to be enlightened with illumination of knowledge and piety, through the descent of the Holy Spirit, let us pray to the Lord.

For this water to become a gift of sanctification, deliverance of sins, for healing of soul and body and for every necessary help, let us pray to the Lord.

For it to become water springing up to eternal life, let us pray to the Lord.

For it to be shown to be an averting of every assault of visible and invisible enemies, let us pray to the Lord.

For those who draw and take of it for the sanctification of their homes, let us pray to the Lord.

For it to be for cleansing of souls and bodies for all who draw with faith and partake from it, let us pray to the Lord.

For us to be counted worthy to be filled with sanctification through the partaking of these waters, by the invisible manifestation of the Holy Spirit, let us pray to the Lord.

For the Lord God to hear the voice of our supplication, of the sinners, and have mercy on us, let us pray to the Lord.

For our deliverance from all affliction, wrath, danger, and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by your grace.

Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and ever-virgin Mary, with all the saints, let us offer ourselves and one another, and our whole life to Christ God.

And, while these are said by the Deacon, the Priest reads within himself this prayer:

Lord Jesus Christ, only-begotten Son, who are in the bosom of the Father, true God, spring of life and immortality, the Light which is from Light, who came into the world to enlighten it, illumine our mind by your Holy Spirit and receive us who bring you praise and thanksgiving for your wondrous mighty works from of old, and for your saving plan in the last ages, by which you, the King of all, clothed in our weak and poor frame and coming down to the measures of our servitude, accepted also to be baptized in the Jordan by the hand of a servant, so that you, the sinless one, having sanctified the nature of the waters, make for us a way for rebirth through water and Spirit and restore us to our original freedom. Celebrating the memorial of this divine mystery, we implore you, Master who love mankind: according to your divine promise sprinkle also on us, your unworthy servants, cleansing water, the gift of your loving kindness, so that the supplication of us, the sinners, over this water be well-pleasing to your goodness and that through it your blessing be granted to us and to all your faithful people, to the glory of your holy and venerated Name.

For to you is due all glory, honor, and worship, together with your unoriginate Father and your all-holy and good and life-creating Spirit, now and ever and to the ages of ages. Amin.

And, having said the Amin to himself, when the Deacon has finished the great litany, the Priest says out loud, where and when the rule exists, in the hearing of all the people

the prologue of the prayer of the holy Theophany

A composition of Sophronios, Patriarch of Jerusalem.

Trinity beyond being, beyond goodness, beyond divinity, all-powerful, all-watchful, invisible, incomprehensible, creator of the noetic beings and rational natures, innate goodness, unapproachable light which enlightens every human being and comes into the world, shine also in me your unworthy servant, enlighten the eyes of my mind so that I dare to hymn your measureless well-doing and power. My supplication for the people standing here be well-pleasing, so that my sins do not hinder the Holy Spirit being present here; rather, Most-good One, accept me now also to cry aloud to you without condemnation and say: We glorify you, Master who love mankind, ruler-of-all, eternal king; we glorify you the creator and maker of all; we glorify you, only-begotten Son of God, who are from Mother without father, and from Father without mother, for in the preceding feast we saw you a babe, but in the present one we see you complete, who are our manifested complete God from complete God.

For today the time of the feast is here for us and the choir of saints assembles with us, and angels keep the feast with men. Today the grace of the Holy Spirit in the form of a dove descends upon the waters. Today the Sun that never sets has dawned and the universe is enlightened with the light of the Lord. Today the moon with its radiant beams shines forth upon the world. Today the stars of light adorn the inhabited world with the brightness of their radiance. Today the clouds rain down from heaven the shower of righteousness for mankind. Today the Uncreated willingly is touched by the hand of his own creature. Today the prophet and forerunner comes forth to the Master, yet stands before Him with shuddering, seeing God's condescension towards us. Today the streams of the Jordan are changed into healing by the presence of the Lord. Today all the creation is watered by mystical streams. Today the failings of mankind are wiped out by the waters of the Jordan.

Today paradise is opened to men and the Sun of righteousness illumines us. Today the bitter water that was in the time of Moses is changed into sweetness for the people by the presence of the Lord. Today we are delivered from the ancient lament and are saved as a new Israel. Today we are redeemed from darkness and are illumined with the light of the knowledge of God. Today the mist of the world is cleared by the manifestation of our God. Today all the creation shines with light from on high. Today the deceit has been destroyed and the coming of the Master makes for us a way of salvation. Today those on high keep the feast with those below, and those below commune with those on high. Today the priestly and loud-voiced assembly of the Orthodox rejoices. Today the Master hastens to baptism, so that he lift up humanity on high. Today the Unbowed bows down to his own servant, so that he free us from servitude. Today we have bought a kingdom of heaven, for the kingdom of the Lord will have no end. Today earth and sea share the joy of the universe, and the universe is filled with gladness.

The waters saw you, O God, the waters saw you and were afraid. The Jordan turned back, seeing the Fire of the godhead descending in body and entering it. The Jordan turned back, beholding the Holy Spirit descending in the form of a dove and flying about you. The Jordan turned back, seeing the Invisible become visible, the Creator become flesh, the Master in the form of a servant. The Jordan turned back and the mountains leapt beholding God in the flesh, and the clouds uttered a voice, marveling at what had come to pass, Light from Light, true God from true God, him who drowns the death of disobedience and the sting of deceit and the bond of hell in the Jordan, and grants the baptism of salvation to the universe.

Therefore I too, the sinner and your unworthy servant, recounting the mighty works of your wonders and seized with fear, in compunction cry aloud to you:

Then he continues the prayer of the sanctification out loud and with a radiant voice,

Great are you, O Lord, and wonderful are your works, and no word suffices to hymn your wonders. (3)

For, by your will bringing all from non-existence into being, you hold creation together by your might and in your forecare you govern the universe. You composed creation from four elements, with four seasons you crowned the circle of the year. All the noetic powers tremble before you, the sun hymns you, the moon glorifies you, the stars entreat you, the light obeys you, the deeps shudder before you, the springs serve you. You stretched out the heavens like a tent, you established the earth upon the waters, you walled in the sea with sand, you poured out the air for breathing. Angelic powers liturgize to you, the choirs of the archangels worship you, the many-eyed Cherubim and the six-winged Seraphim, standing and flying around you, hide their faces in fear of your unapproachable Glory. For you—being God uncircumscribable, without beginning and inexpressible—came upon earth, taking the form of a servant, being found in the likeness of man; for you, Master, in the loving kindness of your mercy, could not bear to see the race of men under the tyranny of the devil, but you came and saved us. We confess your grace, we proclaim your mercy, we do not hide your well-doing; you freed the generations of our nature, you sanctified a virgin womb by your birth, all creation hymns you manifested. For you, our God, appeared on earth and lived among men. You sanctified the streams of the Jordan, sending down from heaven your all-holy Spirit, and you crushed the heads of the dragons that lurked there.

Therefore yourself, King who love mankind, be present now also through the descent of your Holy Spirit, and sanctify this water. (3)

and seals the water thrice crosswise with the right hand.

And give it the grace of redemption, the blessing of the Jordan. Make it a spring of incorruption, gift of sanctification, deliverance from sins, protection from diseases, destruction of demons, unapproachable to hostile powers, filled with angelic strength. So that all who draw and partake of it have it for cleansing of souls and bodies, for healing of passions, for sanctification of homes, for every necessary help. For you are our God, who through water and Spirit renewed our nature made old by sin. You are our God, who through Moses freed the Hebrew race from the slavery of Pharaoh through the sea. You are our God who parted open the rock in the desert and waters gushed forth and streams flooded out, and you satisfied your thirsty people. You are our God, who through Ilias turned Israel from the deceit of Baal.

Yourself now also, Master, sanctify this water by your Holy Spirit. (3)

and again blesses the water thrice.

Give to all who touch it and who are anointed with it and who partake of it, sanctification, blessing, cleansing, health. [*And save, Lord, your servants, our faithful rulers, and keep them under your shelter in peace, subdue under their feet every enemy and* *adversary, grant them all their petitions that are for salvation and eternal life.*][1] Remember, Lord, our Archbishop (name), the whole priesthood, the diaconate in Christ, every clerical and monastic order, and the people standing here, and our brethren who are absent for blessed reasons, and have mercy on them and on us according to your great mercy. So that through elements and through angels and through people and through things seen and unseen your all-holy Name is glorified together with the Father and the Holy Spirit, now and ever and to the ages of ages.

People: Amin.

And after the completion of the prayer:

The Priest: Peace to all.

The Deacon:

Let us bow our heads to the Lord.

And the Priest, bowing, prays the prayer mystically:

O Lord, who accepted to be baptized in the Jordan and to sanctify the waters, incline your ear and hear us and bless us all, who show the likeness of servitude by the bending of our neck. And count us worthy to be filled with your sanctification through the partaking and sprinkling of this water. And let it be for us, Lord, for healing of soul and body.

out loud:

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[1] When the rulers are not Orthodox, the italicized words between brackets may be omitted. Or another local practice may be followed at this point,

For you are the sanctification of our souls and bodies, and to you we send up glory and thanksgiving and worship, together with your unoriginate Father and your all-holy and good and life-creating Spirit, now and ever and to the ages of ages. Amin.

And immediately he, taking the precious cross with the bunch of basil leaves, immerses them upright into the water, plunging and lifting out again thrice, chanting once the following troparion in tone one:

In the Jordan you being baptized, O Lord,* the worship of the Trinity was made manifest,* for the voice of the Father bore witness to you,* naming you Beloved Son;* and the Spirit, in the form of a dove,* confirmed the sureness of the word.* Christ God, who appeared* and enlightened the world, glory to you.*

While this is sung again twice by the choirs, the Priest makes again at each singing three plungings and liftings out with the precious cross, as he did before.

Then, holding in his right hand the aghiastis and in his left hand the precious cross, sprinkles crosswise with water the temple and all the people, singing the automelon kontakion in tone four:

Today you have appeared* to the inhabited world;* and your light, Lord,* has been signed upon us* who in knowledge hymn you:* You have come, you have appeared,* O unapproachable Light.*

While all are sanctified by the Priest with the aghiastis and all kiss the precious cross partaking of these divine sanctified waters, and then enter into the temple, the following stichiron idiomelon is sung:

Tone plagal two:

The faithful hymn ...

Entering into the temple we sing Blessed be the name of "Lord". Then the complete apolysis is done and the antidoron is given to the faithful, while the psalm I will bless the Lord is read, and at the end the Priest says Through the prayers.

- One should know that in the holy monasteries the Great Sanctification is completed on the eve of the Theophany after the prayer before the amvon of the divine Liturgy, at which, according to tradition, the prologue of the prayer is not read, that is, from Trinity beyond being, beyond goodness until seized with fear, in compunction cry aloud to you, while on the day of the feast immediately after the great doxology of the Matins of Theophany, after the sanctification the Deacon says the ektenia and the litany of completion, and the Priest says the prayer of the bowing of heads, the ekphonisis, and the apolysis.
- One must also know: in some churches the prologue of the prayer is read only at the sanctification on the day of the feast. Then on the eve of the feast the prayer is read from Great are you, O Lord.

PRAYERS FOR DIFFERENT OCCASIONS

At repentance

Lord Jesus Christ, Son of the living God, shepherd and lamb, who take up the sin of the world, who granted the loan to the two debtors and to the sinner gave remission of sins, yourself, Master, loose, remit, forgive the sins, the transgressions, the discords, voluntary and involuntary, done in knowledge, in ignorance, in lawlessness, and in disobedience by these your servants. And in whatever way, as people bearing flesh and living in the world, they were led astray by the devil, whether in word or in deed, whether in knowledge or in ignorance, whether they have despised a word of a priest or came under a ban of a priest, whether they have fallen under their own curse or were brought under an oath, yourself, as a good Master who do not remember evil, be well-pleased that these your servants be unbound by word, forgiving them also their own curse [and oath] according to your great mercy. Yes, Master Lord who love mankind, hear us who implore your goodness for these your servants, and overlook, as one full of mercy, all their transgressions; deliver them from eternal chastisement. For you said, Master, "As many as you will bind on earth will be bound in heaven, and as many as you will loose on earth will be loosened in heaven."

For you alone are without sin and to you we send up glory together with your unoriginate Father and your all-holy and good and life-creating Spirit, now and ever and to the ages of ages. Amin.

Of the kollyva
at the remembrance of a saint

Lord who have brought all things to completion by your word and have commanded the earth to bring forth fruits of all sorts for our enjoyment and food, who through grain have shown the three children and Daniel to be more radiant than the Babylonians who lived luxuriously, yourself, all-good king, bless also these grains with these different fruits, and sanctify those who partake of them. For these were set forth by your servants to your Glory and in honor of the holy (name) and for a memorial of those who have been completed in piety through faith. Grant then, O Good one, to those who have prepared them and to those who complete this remembrance all petitions that are unto salvation and the enjoyment of your eternal good things, through the intercessions of our all-pure Lady the Birthgiver of God and ever-virgin Mary, of the holy (name), whose remembrance we also fulfill, and of all your saints.

For it is you who bless and sanctify all things, Christ our God, and to you we send up glory, together with your unoriginate Father and your all-holy and good and life-creating Spirit, now and ever and to the ages of ages. Amin.

PRAYERS OF
DIVINE COMMUNION

Before communion

I believe, Lord, and I confess, that you are the Christ, the Son of the living God, who came into the world to save sinners, of whom I am the first. Moreover, I believe that this is your pure body itself and that this is your precious blood itself. Wherefore, I pray to you: have mercy on me and forgive me my transgressions, voluntary and involuntary, in word, in deed, in knowledge and in ignorance, and make me worthy to partake of your pure mysteries without condemnation, for remission of sins and for life eternal. Amin.

Behold, I approach divine Communion,
Fashioner, burn me not in participation,
For you are fire that burns the unworthy,
But rather cleanse me from every stain.

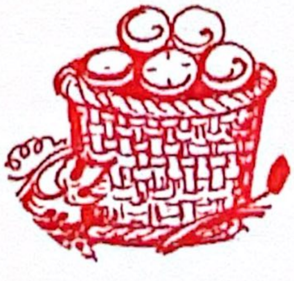
Of your mystical supper, Son of God, receive me today as communicant, for I will not speak of the mystery to your enemies, nor will I give you a kiss as did Judas, but like the thief I confess you: Remember me, Lord, in your kingdom.

Tremble, O human, beholding the deifying blood,
For it is a coal that burns the unworthy.
The body of God both deifies and nourishes me,
Deifies the spirit and strangely nourishes the mind.

You have smitten me with yearning, O Christ, and have changed me by your divine eros; but burn away my sins with immaterial fire, and make me worthy to be filled with delight in You, so that, leaping for joy, O good One, I may magnify Your two comings.

In the radiances of your saints, how will I the unworthy enter? For if I dare to enter into the bridal chamber, my garment betrays me, for it is not a wedding garment, and I will be cast out bound by the angels; Lord, cleanse the filth of my soul and save me, as one who loves mankind.

Master who love mankind, Lord Jesus Christ my God, do not let these holy things be to my judgment because I am unworthy, but rather let them be for the purification and sanctification of soul and body, and as a pledge of the life to come and the kingdom. For it is good for me to cleave to God, to set my hope of salvation in the Lord.



THANKSGIVING AFTER DIVINE COMMUNION

When you have delighted in the good partaking
of the life-creating and mystical gifts,
immediately hymn and give great thanks
and fervently from the soul say to God:
Glory to you, O God. Glory to you, O God.
Glory to you, O God.

Of anonymous

I thank you, Lord my God, that you have not rejected me, the sinner, but have made me worthy to be partaker of your holy things. I thank you that you have made me, the unworthy, worthy to partake of your pure and heavenly gifts. Yet, Master who love mankind, who died and rose for us and granted us these your frightful and life-creating mysteries for the benefit and sanctification of our souls and bodies, grant that these be also for the healing of both my soul and body, for the averting of every adversary, for the illumination of the eyes of my heart, for the peace of the powers of my soul, for faith unashamed, for love unfeigned, for fullness of wisdom, for observance of your commandments, for an increase of your divine grace and for familiarity with your kingdom, so that, kept by them in your sanctification, I always remember your grace and no longer live for myself, but for you, our Master and benefactor. And thus, when I depart this life in hope of eternal life, I will come into everlasting rest, where are the unceasing sound of those that keep festival and the unending delight of those who behold the unutterable beauty of your face. For you are the true joy and inexpressible gladness of those who love you, Christ our God, and all creation hymns you to the ages. Amin.

Of the Great Basil

Master Christ God, king of the ages and creator of all things, I thank you for all the good gifts you have given me and for the partaking of your pure and life-creating mysteries. I therefore pray to you, O good one who love mankind, keep me under your shelter and in the shadow of your wings, and grant me that even to my last breath I partake worthily of your holy things, for remission of sins and for life eternal. For you are the bread of life, the spring of holiness, the giver of good things, and to you we send up glory, together with the Father and the Holy Spirit, now and ever and to the ages of ages. Amin.

Of Symeon Metafrastes

You who willingly gave me your flesh for food,
who are fire and burn the unworthy,
consume me not, my fashioner;
rather come through into all my members,
all my joints, my mind, and my heart.

Burn the thorns of all my transgressions,
cleanse my soul, sanctify my thoughts,
make firm my knees and also my bones;
illumine my twofold five senses,
nail me whole with the fear of you.
Shelter me always; guard and keep me
from every soul-destroying work and thought.
Cleanse and purify and make me harmonious,
adorn, teach, and illumine me;
show me to be your tabernacle of the Spirit alone
and not the tabernacle of sin;
so that, as your house, by the entrance of communion,
every evildoing and passion flee from me as from fire.
Intercessors I bring to you all the sanctified,
the chiefs of the bodiless ranks,
your Forerunner, the wise Apostles,
and with them your pure and immaculate Mother,
whose entreaties receive, O compassionate one, my
Christ,
and make your servant a child of light.
For you alone are the sanctification
and brightness of our souls, O good one,
and to you, as God and Master, as is right
we all send up glory every day.

Of anonymous

Your holy body, Lord Jesus Christ, our God, be to me for life eternal, and your precious blood for remission of sins. And this Eucharist be to me for joy, health and gladness. And at your fearful and second coming make me, the sinner, worthy to stand at the right hand of your Glory, through the intercessions of your all-pure Mother and of all your saints. Amin.

Of anonymous
to the most-holy Birthgiver of God

All-holy Lady, Birthgiver of God, the light of my darkened soul, my hope, shelter, refuge, consolation, and joy, I thank you that you have made me, the unworthy, worthy to be partaker of the pure body and precious blood of your Son. Also, you who gave birth to the true Light, enlighten the noetic eyes of my heart; you who conceived the spring of immortality, enliven me who am dead in sin; you who are the lovingly-compassionate Mother of the merciful God, have mercy on me and give me compunction and shatteredness in my heart, and humility in my thoughts, and restoration of my captive thoughts. And make me worthy, until my last breath, to receive without condemnation the sanctification of the pure mysteries for the healing of both soul and body; and grant me tears of repentance and confession so that I hymn and glorify you all the days of my life.

For you are blessed and glorified to the ages. Amin. (3)

The Priest says:

Now set free your servant, Master, according to your word in peace, for my eyes have seen your Salvation, whom you have prepared before the face of all peoples—Light for revelation to the Gentiles, and the Glory of your people Israel.

Then the Trisaghion—Holy God (3), Glory, now, All-holy Trinity, Lord, have mercy (3), Glory, now, Our Father, and the Priest For yours is the kingdom—after which the

Apolytikion of St. Basil:

Your sound has gone out into all the earth,* as it has received your word,* through which you dogmatized divinely,* and explained the nature of things,* and adorned the habits of people;* venerable Father,* royal priesthood (or royal dwelling, priesthood),* intercede with Christ God* that our souls be saved.

Glory to the Father. The kontakion:

You appeared as an unwavering foundation* to the Church,* distributing refuge to all,* the lordship to mortals,* sealing [her] with your doctrines,* revealer-of-heaven, venerable Basil.

Now.

Through the intercession, O Lord,* of all your saints* and of the Birthgiver of God,* give us your peace* and have mercy on us,* as the only merciful one.

Then: Lord, have mercy (12), Glory, now, More honorable than the Cherubim ..., In the name of the Lord, father, bless.

The Priest: God have pity on us ...

Then: Glory, now, Lord, have mercy (3), Holy father, bless.

The Priest makes the little apolysis:

Christ our true God, through the intercessions of his all-pure and all-blameless holy Mother, of the holy, glorious and all-laudable Apostles, of the holy (of the temple), of our father among the saints Basil, Archbishop of Caesarea in Cappadocia, the Great, revealer-of-heaven, and of all the saints, have mercy on and save us, as one who is good and loves mankind.

And the end:

Through the prayers ...

THE EVENING PROKEIMENA

In some traditions the evening prokeimena are sung alternately—each stichos by the Deacon or the Priest and then by the choir—and are introduced by the following dialogue:

The Deacon: Let us attend!

Then the Priest: Peace to all!

The choir: And to your spirit!

The Deacon: Wisdom!

THE EVENING PROKEIMENA OF THE ENTIRE WEEK

Of Sunday (on Saturday evening)

plagal tone 2

The Lord reigned, he was clothed with comeliness.

Stichos. The Lord was clothed with power, and girded himself.

Stichos. He made firm the world, which will not be shaken.

[Stichos. Holiness befits your house, O Lord, to length of days.]

Of Monday (on Sunday evening)

plagal tone 4

Behold now, bless the Lord, all the servants of the Lord.

Stichos. All who stand in the house of the Lord, in the courts of the house of our God.

Of Tuesday (on Monday evening)

tone 4

The Lord will hear me, when I have called to him.

Stichos. When I called, you heard me, God of my righteousness, in affliction you enlarged me.

Of Wednesday (on Tuesday evening)

tone 1

Your mercy, O Lord, will pursue me, all the days of my life.

Stichos. The Lord shepherds me, and I will lack nothing. In a place of pasture, there he made me tabernacle.

Of Thursday (on Wednesday evening)

plagal tone 1

O God, in your name save me, and you will judge me in your power.

Stichos. O God, hear my prayer, give ear to the words of my mouth.

Of Friday (on Thursday evening)

plagal tone 2

My help is from the Lord, who made the heaven and the earth.

Stichos. I have lifted up my eyes to the mountains, from where my help will come.

Of Saturday (on Friday evening)

tone grave

O God, you are the one who takes hold of me, your mercy will go before me.

Stichos. Set me free from my enemies, O God, and ransom me from those who rise up against me.

THE GREAT PROKEIMENA OF THE FEASTS OF THE LORD

tone grave

Psalm 76

Who is God great as our God? You are God, who alone work wonders.

Stichos 1. You have made known your Power among the peoples.

Stichos 2. And I said, "Now I have begun. This is the change of the Right hand of the Most High."

Stichos 3. I remembered the works of the Lord, for I will remember his wonderful things from the beginning.

tone grave

Psalm 113

Our God is in the heaven and on the earth. All those which he has desired, he has done.

Stichos 1. In the exodus of Israel from Egypt, of the house of Jacob from a barbarian people.

Stichos 2. The sea saw and fled, the Jordan turned back.

Stichos 3. Why was it, sea, that you fled? And you, Jordan, that you turned back?

THE GREAT PROKEIMENA OF THE SUNDAYS OF THE GREAT LENT

The second and fourth Sundays

plagal tone 4

Turn not away your Face from your servant, for I am afflicted; quickly hear me, be mindful of my soul and redeem it.

Stichos. Your Salvation, O God, took hold of me.

Stichos. Let the poor see and be glad. Seek God and your soul will live.

The first, third, and fifth Sundays

plagal tone 4

You, Lord, gave an inheritance to those who fear your name.

Stichos. From the ends of the earth I cried to you; when my heart became despondent, you set me high on a rock.

Stichos. I will be sheltered in the shelter of your wings.

FESTAL CALENDAR

Explanation of symbols

*	Feast having a great doxology at matins.
✢	Feast having "Blessed is the man," readings, and entrance at vespers, polyeleos, Gospel, and great doxology at matins.
⊞	Great Feast of the Lord or of the Mother of God in which, if on Sunday, the resurrectional order is sung together with the one of the feast.
⊕	Great Feast of the Lord in which, if on Sunday, the resurrectional order is left out entirely.

The saints who are marked with straight letters have the service in the Mineia, and those marked with italics do not.

- In red are marked the feasts of the Lord or of the Mother of God, the commemorations of miracles, the returns, discoveries and translations of holy relics, the dedications of churches, and the synaxes and conceptions of saints.
- In italics are marked the saints proclaimed more recently, who are feasted according to the date set by the Ecumenical Patriarchate.

How are commemorated in the apolyses the:

Prophets: of the holy glorious prophet (name).

Apostles: of the holy glorious and all-laudable Apostle (name).

Evangelists: of the holy glorious and all-laudable Apostle and evangelist (name).

Hierarchs: of our father among the saints (name), bishop (or Archbishop or patriarch) of (name of city).

Hierarch confessors: of our holy father among the saints (name), bishop (or Archbishop or patriarch) of (name of city) the confessor.

Martyrs, great-martyrs, ieromartyrs, venerable men martyrs: of the holy glorious martyr (or great-martyr, or ieromartyr, or venerable martyr) (name).

Martyrs, great-martyrs, venerable women martyrs, virgin martyrs, venerable virgin women martyrs: of the holy glorious martyr (or great-martyr, or venerable martyr, or virgin martyr or venerable virgin martyr) (name).

Venerable fathers: of our venerable and God-bearing father (name).

Venerable confessors: of our venerable and God-bearing father (name), the confessor.

Venerable mother: of our venerable and God-bearing mother (name).

Unmercenaries: of the holy and wonderworking unmercenaries (names).

Ancestors of God: of the holy and righteous ancestors of God (names).

1. IMMOVEABLE FEASTS

December

24. Venerable-martyr Eugenia.
25. ⊕ The Nativity in the flesh of Christ.

January

1. ✢ The Circumcision in the flesh of Christ; Basil, Archbishop of Caesarea in Cappadocia, revealer-of-heaven, the Great.
5. Martyrs Theopemptos and Theonas; Venerable Syncletica of Alexandria.
6. ⊕ The holy Theophany of our Savior Jesus Christ.

February

8. Great-martyr Theodore the Commander ('Stratelates'); Prophet Zacharias.
9. Martyr Nikephoros.
10. ✢ Ieromartyr Haralampos the wonder-worker.
11. Ieromartyr Blaise, Archbishop of Sebaste, and those with him; *Saint Theodora the empress.*
12. Meletios, Archbishop of Antioch.
13. Venerable Martinian.
14. Venerable Auxentios of Bithynia.
15. Apostle Onesimos.
16. Martyr Pamphilos and those with him; *Flavian, patriarch of Constantinople.*
17. Great-martyr Theodore the Recruit ('Tyro'); *Marcian the emperor and Pulcheria the empress.*

18. Leo, pope of Rome.
19. Apostle Archippos; *Venerable-martyr Philothea of Athens.*
20. Leo, bishop of Catania.
21. Venerable Timothy of Symbola; *Eustathios, bishop of Antioch.*
22. The discovery of the relics of the Martyrs at the gate of Eugenios.
23. Ieromartyr Polycarp, bishop of Smyrna; *Saint Gorgonia, sister of Gregory the Theologian.*
24. ✝ The first and second discoveries of the honorable head of the Forerunner and Baptist John.
25. Tarasios, Archbishop of Constantinople; *Ieromartyr Reginos, bishop of Skopelos.*
26. Porphyrios, bishop of Gaza; *martyr Photini the Samaritan Woman and those with her.*
27. Venerable Prokopios the Confessor of Decapolis.
28. Venerable Basil the Confessor.
29. Cassian the Roman, confessor and venerable.

March

1. Venerable-martyr Eudokia of Samaria.
2. Martyr Hesychios the Senator.
3. Martyrs Eutropios, Kleonikos, and Vasiliskos.
4. Venerable Gerasimos of the Jordan.
5. Venerable-martyr Konon of Isauria.
6. The Forty-two martyrs of Amoria.
7. The Ieromartyrs Bishops of Cherson: Basil, Ephraim, Eugene, Agathodoros, Elpidios, Kapiton, and Aetherios; *Venerable Paul the Simple.*
8. Venerable Theophylaktos, bishop of Nicomedia, confessor.

9. ✢ The Forty Great Martyrs, martyred in the Lake of Sebaste.
10. Martyr Kodratos of Corinth and those with him.
11. Sophronios, patriarch of Jerusalem.
12. Venerable Theophanes the Confessor of Sigriane; *Gregory, pope of Rome, the Dialogist.*
13. The return of the relics of Nikephoros, patriarch of Constantinople.
14. Venerable Benedict of Nursia.
15. Martyr Agapios and those with him.
16. Martyr Sabinos of Egypt; *Venerable Christodoulos of Patmos.*
17. Venerable Alexios the Man of God.
18. Cyril, Archbishop of Jerusalem.
19. Martyrs Chrysanthos and Daria.
20. The holy fathers slain at the monastery of Saint Savvas.
21. Venerable-confessor Jacob, bishop.
22. Ieromartyr Basil, presbyter of the Church of Ancyra.
23. Ieromartyr Nikon of Sicily and with him 199 disciples.
24. Venerable Artemon, bishop of Seleucia.
25. ⊞ The Annunciation of the most-holy Birthgiver of God.
26. * The synaxis of the Archangel Gabriel.
27. Martyr Matrona of Thessalonika.
28. Venerable Ilarion the New, abbot of the monastery of Pelekete.
29. Mark, bishop of Arethusa; Cyril the deacon; Martyrs Jonah and Barachisios and those with them.
30. Venerable John of Sinai, author of 'The Ladder'.
31. Ieromartyr Hypatios, bishop of Gangra.

April

1. Venerable Mary of Egypt.
2. Venerable Titos the wonder-worker.
3. Venerable Nikita the Confessor, abbot of the monastery of Medikion; Venerable Joseph the Hymnographer.
4. Venerable George of Malaion; *Venerable Theonas, bishop of Thessalonika.*
5. Martyrs Claudios, Diodoros and the five martyrs with them; *Venerable Theodora of Thessalonika.*
6. Eutychios, patriarch of Constantinople; *Venerable Gregory of Sinai.*
7. Martyr Kalliopos; George, bishop of Mitylene, bearer of signs.
8. Agabos, Rufos, Asynkritos, Phlegon, and Ermas of the Seventy Apostles.
9. Martyr Eupsychios of Caesarea; *Newly-revealed New-martyrs Raphael, Nicholas and Irene of Lesvos.*
10. Martyrs Terence, Pompey, Maximos, Afrikanos and those with them; *ieromartyr Gregory V, patriarch of Constantinople.*
11. Ieromartyr Antipas, bishop of Pergamum.
12. Venerable Basil the Confessor, bishop of Parium.
13. Martin, pope of Rome.
14. Apostles of the Seventy, Aristarchos, Pudens and Trophymos.
15. Martyr Crescens.
16. Virgin-martyrs and sisters, Agapi, Irene, and Chionia.
17. Ieromartyr Symeon, bishop in Persia and those with him; *Makarios, Archbishop of Corinth, Notaras.*
18. Venerable John, disciple of Gregory of Decapolis.

19. Ieromartyr Paphnoutios of Jerusalem; *martyr Theodore of Perge; Venerable Symeon the Single-Tunicked and Barefoot.*
20. Venerable Theodore the hair-shirt wearer ('Trichinas'); *Venerable Athanasios and Joasaph, founders of the monastery of Meteora.*
21. Ieromartyr Januarios and those with him; *Venerable Anastasios of Sinai.*
22. Venerable Theodore of Sykeon, bishop of Anastasiopolis.
23. ✝ Great-martyr George the trophy-bearer.
24. Venerable Elizabeth the wonder-worker.
25. * Apostle and Evangelist Mark.
26. Ieromartyr Vasileos, bishop of Amasea.
27. Ieromartyr Symeon, bishop of Jerusalem.
28. The Nine Martyrs of Kyzikos; Venerable Memnon the wonder-worker.
29. Apostles Jason and Sosipater.
30. * Apostle Jacob, brother of John the Theologian.

May

1. Prophet Ieremias.
2. * The return of the relics of Athanasios the Great, patriarch of Alexandria.
3. Martyrs Timothy and Maura.
4. Martyr Pelagia of Tarsus.
5. Great-martyr Irene.
6. The Holy and Righteous Job the full of contest; *Venerable Seraphim of Mount Domvou.*
7. The commemoration of the sign of the honorable Cross appearing in the sky over Jerusalem; *Martyrs Akakios and Kodratos.*

2. MOVEABLE FEASTS

Second Sunday of Great Lent: of Gregory, the Archbishop of Thessalonika, the Palamas.

Third Sunday of Great Lent: of the veneration of the precious and life-creating Cross.

Fourth Sunday of Great Lent: of the venerable John of Sinai, author of "The Ladder."

Fifth Sunday of Great Lent: of the venerable Mary of Egypt.

Supplicatory Stichoi

I implore you, my Christ, receive this toil of mine,
just as a spiritual sacrifice which I bring to you from longing,
the Holy Spirit filling all those who sacrifice to you.

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